THE

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Review and Magazine,

&c. &c. &c.

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" Un historien ne peut jamais nous reprocher avec trop de force nos préjugés, nos erreurs, et nos vices. Jamais sa philosophie ne causera aucun trouble ni aucun désordre; les sots ne l'appercevront pas; les gens d'esprit corrumpus la siffleront; mais elle familiarisera peu-à-peu les bons esprits avec la vérité, elle leur fera connoître nos besoins, et nous disposera, s'il est encore possible, à ne pas nous refuser aux remedes quis nous sont necessaires. MABLY.

The History of Barbados [*Barbadoes*], *from the first Discovery of the Island, in the Year* 1605, *till the Accession of Lord Seaforth*, 1801. By John Poyer. 4to. pp. 700: 1l. 11s. 6d. Mawman. 1808.

EVERY science is to be estimated according to its tendency to furnish improvement, whether in private virtue or professional duty. To promote the advancement of public and private virtue, to supply such a degree of amusement as may supersede the necessity of recurring to frivolous pursuits for relaxation, and to furnish us with the collected wisdom and experience of ages; such is the province of history. An acquaintance indeed with history is essential to all persons of education; and in a country where every individual is an effective member of the constitution, and a politician, it is the best school of politics. In all ages, the writing of history has employed the ablest men, and scarcely any writer enjoys a more extensive (or what will probably be a more lasting) reputation, than a good historian. The endless variety of subjects in history renders it interesting to every description of persons. It may be either grave or gay, as it supplies materials with equal facility for the sallies of wit and the gravest disquisitions in philosophy. It is so connected with all kinds of moral and political knowledge, that even the novelist or essayist who does not illustrate his subject by historical facts or allusions,

seldom attains even any temporary fame. Thus, while history serves to amuse the imagination, engage our rational faculties, improve the understanding, enlarge the mind, and strengthen our virtuous sentiments, it more than any other science extends our powers of conversation, and prepares us for the higher enjoyments of social intercourse. How far Mr. Poyer's ponderous quarto volume is likely to answer this desirable purpose of history, remains to be seen.

We are far from being adverse to the publication of histories of our colonies, however small they may be, as they generally tend to enlighten the mother country on subjects with which she would otherwise perhaps never become acquainted. But the civil history of a small island, about twenty-one miles long and fourteen broad, and in its most prosperous days containing only between sixty and seventy thousand negroes, and about one fourth the number of whites, cannot require many bulky volumes to relate its principal political events during a period of little more than one hundred and fifty years. Mr. Poyer, however, has thought otherwise; and although he appears to have a still more limited idea of the legitimate objects of history than Mr. Fox, he tells us that, "in the progress of the work, due notice has been taken of the civil, military, and ecclesiastical establishments of the colony, its laws, and constitution. Their errors and imperfections are illustrated, and the abuses which have crept into the public administration are noted with decent freedom, in which candour has not been forgotten." So far it is well: but, in order to enable his readers to judge of the extent and propriety of these "civil and military establishments," it was necessary to have added some returns of the revenue, the annual products, exports and imports, shipping, &c., with their respective duties. It is the wantonness of absurdity to call any work "a complete and impartial history of a colony," which takes no notice of the revenue, products, and shipping, and only details the incessant contentions between the governor and his council on one side, and the Legislative Assembly, amounting to twenty-two persons, on the other! Of the manners, customs, and state of the arts, which directly minister to the progress of civilisation, we find nothing in Mr. Poyer's "History;" nor are we better informed of the state of literature: we hear of the bare existence of schools indeed, but of no scholars; balls and military revelries are often mentioned; but except the abstracts of some parliamentary speeches, which furnish

very respectable proofs of eloquence and talents, there are no traces of literary studies, no poets nor dramatists. Although the author extols the genius, urbanity, liberality, and above all the humanity of his countrymen, he has obliged his readers to dispense with his assertions, without furnishing them with any documents to corroborate his praises. The natives indeed of petty islands have long been celebrated as flatterers; and we supect that Mr. Poyer wishes not to detract from their celebrity in this respect, at least so far as it is applicable to his "dear native island." His own pretensions, however, are sufficiently modest; and he laments his want of an "academical education," and his inability to render greater justice to his native country by composing a more learned work: this volume nevertheless is written with considerable simplicity and neatness; and, considering the paucity of the author's materials, and the very circumscribed nature of the subject, it is more interesting than would generally be supposed. As a specimen of the genuine spirit by which the people of Barbadoes are actuated, we find that not one of the author's countrymen would lend him Oldmixon's History of the British Empire in America, nor could he get "access to the journals of the colonial parliament!!" Such conduct sufficiently betrays the narrowminded illiberality of these colonists, and fully justifies the author in lamenting "the envious malignity which has endeavoured to obstruct his pursuits." We have not been able to discover any sentiments in this book which would induce us to believe that the author had been a violent partisan, or that his political principles were such as to render him obnoxious either to the governor or the Legislative Assembly; of course we can conclude the existence of no other cause than "envious malignity," which would prohibit his inspection of the journals. To the Rev. Mr. Brome and Judge Hinds, however, he returns his grateful acknowledgements for their "unremitting endeavours to procure him the materials necessary for the completion of his work."

We shall pass over the author's defence of his country, against the "torrent of illiberal invective with which our mistaken and misinformed trans-atlantic fellow-subjects continue to overwhelm a peaceful unoffending community, with the gross calumnies propagated concerning the treatment of slaves," to notice what is properly historical, or what relates to the present condition of the island, in which we doubt not negroes are now very humanely treated. Barbadoes

was first cultivated, or rather discovered, about the end of the 16th century, by the Portuguese, who called it *A Ilha Barbada* (the bearded island), probably from its containing numerous Indian fig-trees. This name afterwards degenerated to *As Barbadas* (not L*as Barbadas*, as its historians erroneously suppose), which has been translated into English—*Barbadoes.* Thus far it is necessary to fix the true orthography of the name, which Mr. Poyer has wished to write *Barbados*, had not his printer very *properly corrected him.* Of the first settlements of Barbadoes, the author has furnished nothing but what was previously stated in Ligon's History, or the Rev. Mr. Hughes's Natural History of Barbadoes; and the grants and countergrants of this island, by the unprincipled Charles to the Earls of Marlborough and Carlisle, are not now worthy of detailing. The well-known story of Inckle and Yarico affords Mr. Poyer an opportunity of vindicating his country from the charge of inhumanity; and after relating the fact from Ligon, of Inckle's selling Yarico (the woman who had preserved his life) for a slave, he adds:—

" It will readily be perceived, how much this simple tale has been embellished by the creative imagination and descriptive powers of Addison. And it is painful to add, though it is too obvious to escape observation, that similar artifices and exaggerations have been successfully employed in later times to inflame the passions and prejudice the minds of the credulous misinformed Europeans on the subject of West-Indian slavery. It does not, however, appear, that the lady possessed any remarkable share of delicacy, since it is reported by Ligon, who was personally acquainted with her, and received many offices of kindness at her hands, 'that she would not be wooed by any means to wear clothes.' Nor does she seem to have been much affected by the ingratitude of her perfidious betrayer. 'Her excellent shape and 'colour, which was a pure bright bay; and small breasts, with 'nipples of porphyrie,' were irresistible attractions, and she soon consoled herself in the arms of another lover. In short, 'she 'chanced to be with child by a Christian servant, and lodging 'in an Indian house, amongst the other women of her own country, 'and being very great with child, so that her time was come to 'be delivered, she walked down to a wood, and there, by the 'side of a pond*, brought herself *a-bed*; and presently washing 'her child, in three hours time came home with a lusty boy, frolic 'and lively.' Who could suppose that this is the same unfortunate female, of whom so much has been said and sung by moralists,

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" * There is a pond in Kindall's plantation, which, from this circumstance, is called, at this day, Yarico's Pond.

poets, and historians; whose hapless fate has caused such lively sensations in the tender minds of Europe's philanthropic sons? No apology, it is presumed, will be thought necessary for this minute and authentic account of the celebrated *Belle Sauvage*, whose wrongs have been amplified and recorded by the ablest pens; and whose imaginary sorrows have drawn the tear of sympathy from the brighest eyes." P. 45.

The principal agricultural information which we find in this volume, is contained in a note, recommending attention to the situation and preservation of the peasantry of the island. It is dictated by good sense, and breathes a genuine philanthropy.

"Every man, even of common observation, must be convinced that the decline of the Barbadoes militia is owing to the disastrous emigration of the lower classes of people. This growing evil requires some legislative remedy. In a country possessed of a population so extensive as this is, and circumscribed within such narrow boundaries, every possible encouragement should be held out to the poor and laborious, to exert their industry and ingenuity in such useful employments as are suited to their humble condition. These men are not only the real effective strength of their country; they would add to its opulence were they placed in a situation to earn a subsistence for their families. But, unfortunately, a different policy prevails among us. Few plantations have a sufficient number of labourers to cultivate their fields, yet many slaves are employed as tradesmen, who would be equally as profitably engaged in agricultural occupations, while the industrious mechanic is destitute of employment. No wonder that, under such discouragements, he is compelled to forego his fond attachment to his native soil, and emigrate to the neighbouring colonies, where his skill and diligence are better rewarded. Thus the physical strength of the country is daily diminished; and the common stock deprived of a due proportion of labour and industry. 'The decay of population,' according to an eminent political philosopher, 'is the greatest evil that a state can suffer; and the improvement of it, the object which ought, in all countries, to be aimed at in preference to every other political purpose whatever.'

"To check this alarming decrease of population two things are obviously necessary; first to provide homes for the poor, and employment for the industrious. Among the ancient Romans we find frequent mention of Agrarian laws for the relief of the poor. That wise and politic people thought that it signified but little, if, while the senate and patricians lived in affluence, the veteran soldier pined in want and obscurity. It is not intended to interrupt our modern patricians in the quiet possession of their estates, by recommending this example to their imitation; but it must be allowed, that there are very few plantations which cannot, without injury to the owner, spare a few acres of indifferent land at their extremities for the accommodation of the tenantry. This unfortunate, but useful class of people, ought to be assisted;

they deserve encouragement. On the scanty glebes which may be assigned to them, they would find rest when their labours were done, and shelter from the *pitiless pelting of the storm*. Here they would toil, and, enjoying the fruits of their industry, become useful members of the community. Sweet, to the mind of the most humble, is the little native cot, under whose lowly roof peace and security dwell. Another important object is, to find employment for the industrious. To effect this grand desideratum, one thing only is necessary, to confine our slaves, by an act of the legislature, to the labours of the field. This will furnish the inferior orders of people with an opportunity of gaining an honest livelihood in the various mechanical professions which luxury and necessity have introduced for the convenience or ornament of society. Were this done, Barbadoes would furnish employ and subsistence for her numerous sons at home; the security of the country would be strengthened by the aggregation of faithful loyal subjects; the community would enjoy the advantages of a general circulation of the wages of industry; and our planters would no longer require fresh importations of Africans for the cultivation of the land. Perfectly aware of the objections to the execution of this plan, I can only lament the invincible obstacles which deep-rooted prejudices and mistaken avarice have raised to oppose its accomplishment; for I feel the strongest conviction that the day is not far distant, when the proposed regulations, had they been early adopted, would have proved [*i. e.* if adopted would prove] the salvation of the country." P. 60.

"To provide a remedy suitable to the magnitude of this evil, the best policy which could be adopted in a country where slavery prevails, is to hold out every possible encouragement to that hardy and useful, though humble, class of people, known by the colonial appellation of the tenantry. The only legitimate aim of human politics is the extension of human felicity; and this cannot be effected except by the encrease of numbers, provided with the comfortable means of subsistence. To acquire and maintain an extent of population essential to the security and prosperity of the country, the rich, whose individual interest is inseparably connected with the public welfare, should be made to yield, in some points, to the support and accommodation of the poor. The proprietors of plantations may be compelled, by the militia law, instead of billetted men, to furnish tenants, in proportion to their quantity of land, who should be legally confirmed in the unmolested enjoyment of their little tenements*. It was the wish of

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"* The present militia law has made some provisions for tenants; but it seems to have been ineffectual. They are either eluded with facility, or violated with impunity. On some plantations, without regard to justice, policy, or humanity, the tenants have been wantonly and cruelly driven from their homes, and sham leases given to the white servants for the vacant tenements. In others, the poor tenant, besides his personal services, is compelled to provide himself with uniform, arms, and ammunition, at

Henry IV. of France, surnamed the Father of his People, that he might live to see a fowl in the pot of every peasant in his kingdom. Let it be the aim of every Barbadian, emulous of the same glorious appellation, to erect a cottage over the head of every peasant in Barbadoes, and gratitude will invigorate the arm under which the lordly possessor will find his best security in the hour of danger. The trifling property thus bestowed on the humble husbandman, the lowly roof endeared to him by the society of a wife and children, the partners of his toils and the solace of his days, would bind him, by the most invincible ties, to his native soil; and impel him, when led on by his generous landlord, to risque his life with ardour, in defence of a country to which he is attached by the most indissoluble connexions." P. 129.

To this plan we know only one objection: if the peasantry are virtuous, it should be adopted; but if vicious and intemperate, it would be ruinous. The necessity of this distinction is sufficiently obvious, without our referring to any illustrative facts. We fear, however, that the public stock of virtue is not very great in Barbadoes, especially as we find that there are numerous tribunals, or courts of justice, "regulated by laws" which are "in many instances partial, absurd, unjust, and oppressive." The want of judges*, who are men of learning to expound the laws, is also feelingly and we think candidly deplored. A reform in the constitution of the courts of law, and a reduction of their number, are deemed indispensable; and it is frankly avowed that the salaries of the law-officers

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his own cost, which is more, in many instances, than the rent of the barren heath which he occupies is worth. Some men have a strange propension to evade the legal institutes of their country, merely to show their superior cunning and dexterity. But what minds must these men possess, who can find satisfaction in such pitiful evasions; who, while they waste thousands in riot and debauchery, deny bread to the labourer, and refuse rest and shelter to the houseless wanderer?

"* Few of these gentlemen" (says the author) "have laid up any stores of knowledge to qualify them for the arduous undertaking; they have never drunk at the fountain of science; but trusting to natural intuition, they assume an awful office, and grasp the avenging sword of justice. Every ordinary justice of the peace, whose vanity prompts him to sit in judgment on the lives and liberties of his fellow-creatures, is eligible to a seat on the bench. A court of criminal judicature is thus formed of men unacquainted with the laws which they are bound, by the most solemn obligations, to administer faithfully. In a court so absurdly constituted, prejudice and partiality may safely exert their deleterious influence, secure within the dark immunities of a crowd." P. 208.

should be augmented, so as to make them worthy of the attention of men of talents and learning from this country. These are obvious and practicable reforms: but as they would perhaps, in the first place, occasion some additional expense to the parsimonious Barbadians, we fear that they will not be speedily adopted. Mr. Poyer says that his countrymen are influenced by the doctrines which prevail in this country; yet they have not attempted to imitate the British courts of justice. He affects to speak contemptuously of "Titus Oates," and the "other miscreants of the pretended plot" (if these words be not, as we suspect, interpolations); yet afterwards fully proves the guilt of the papists. As to the remark on the "universal and *unjust* odium" attached to the Jews, it only proves that our author professes the religion of a merchant, to whom all opinions are indifferent. The greatest error in which Mr. Poyer has fallen, is that of drawing from particular cases general maxims; and his accusations, although strictly just in their particular applications — such as "the contemptible sycophants" who flattered Charles II. in pompous addresses — when rendered general positions, become offensive and unfounded. We would not, however, be understood to extend this censure to the author's reflexion on the gross misapplication of the public money, by the Assembly's voting one hundred pounds to the captain of the frigate who brought the rapacious governor Sir R. Dutton to Barbadoes in 1685.

"A circumstance" (it is justly observed) "which, considering the character of the man, is scarcely credible, if, besides positive evidence, the fact were not corroborated by many later instances, of the respect and adulation with which the worst rulers are treated by men whose rank and station, in the community, ought to place them above every sinister consideration of hope or fear, and render them the faithful, as they are the delegated, guardians of their country's rights." P. 121.

"The extraordinary generosity of the Barbadians procured them no favour nor indulgence. Indeed, any expectation of conciliating the friendship of government, by such means, will ever terminate in disappointment. The readiness with which the colonial assemblies dispose of the money belonging to their constituents, is generally considered as an evidence of their wealth, rather than of the liberality of their minds; and the demands on their generosity will always be proportioned to the facility with which they are granted." P. 165.

Admitting the justness of the above remarks, we must deprecate such idle declamation as the following; espe-

cially when the author himself has repeatedly proved, in this work, that it is totally false and calumnious.

" Those who hold the strings of the public purse, seldom reflect on the condition of the lower classes of people. Clad with authority, and indulging in the pleasures of affluence, they are strangers to the misery of those from whom they exact the last shilling, to pamper their own luxurious appetites, or to promote their schemes of ambition. They can well afford to gratify the liberality of their tempers, whose extravagance is supported by a whole community; and to purchase the patronage of a venal chief, when the price is paid out of the public treasury. A few leading members of the legislature enjoy all the merit, and receive the exclusive reward of their munificence, while the poor labourer, and the humble householder, from whose starving mouth the scanty morsel is snatched, and from whose shivering limbs the tattered weed is torn, are insulted and despised by the proud, unfeeling great, whom they contribute to support." P. 164.

On the criminal laws of Barbadoes the author dwells with no little complaisance; and he contends, that there are fewer murders in that island than in any county of England. In thirty-four years not more than sixteen negroes were murdered; or, as he terms it, " killed by white men;" and of these only six were of that nature which an English court of justice would punish with death. We cannot agree with the author in thinking that the murder of one black every two years, in a population of " seventy-five thousand blacks and fifteen thousand whites," is less than what takes place in any county in England; although we are far from supposing that the white people of Barbadoes have more cruel or more murderous hearts than the people of Great Britain. The following character of the West-India negroes, we have reason to believe, is unhappily too true, however the " professors of philanthropy " in this country may be disposed to deny it.

" To the efficiency of the code of Barbadoes for the protection of slaves, it is objected, that it allows not the evidence of coloured people in any cause of complaint against the white inhabitants. Even the advocates for the admission of such testimony seem startled at the extravagance of their own proposition, and suggest, by way of modification, that the testimony of two or more negroes should be made equivalent to that of one white person; and that such as profess Christianity might be sworn on the evangelists. God forbid that such a direful calamity should befall this happy land! The avenging sword of the conqueror; the famine that spreads desolation in its progress; or the pestilence that precipitates thousands to eternity, is scarcely more terrible to the imagination than the idea of admitting seventy or eighty thousand

heathen slaves to bear witness against their Christian masters. A proposal so preposterous can originate only in the most consummate ignorance of the character of the negroes.

"They are pagans in the most extensive signification of that opprobrious appellative. Without even the advantage of idolatry, they have no system of morality, no sense of religion, nor faith in its doctrines; their creed is witchcraft, and their only religious rite the practice of Obeah. Travellers report, that the Africans are believers in the Supreme Being; that they have modes of worship, and many religious ceremonies. But those who have been brought to Barbadoes seem to have left their national faith and household gods behind; and, what is far more unfortunate, they have adopted no others in their stead. Some, indeed, profess Christianity, that is, they have been baptised, but their hearts are as void of any religious impressions as if they had continued in the wilds of Africa. Frequent attempts have been made by some humane owners to convert their favourite slaves to Christianity, and though many of them are treated with parental fondness and indulgence, no benefits have been derived from the pious endeavours to effect their conversion." P. 140.

"I have already shown that the negroes are not possessed of those religious sentiments which can inspire them with a just sense of the sacred obligation of an oath. Besides an obvious distinction presents itself to the mind, between the testimony of infidel witnesses, in particular cases, and that of slaves admitted generally against their masters. The admission of such testimony, in special cases, in Europe, can be attended with no material inconvenience to the people. With us there is a difference; and it would be almost madness to expose the lives, the liberties, and properties, of the West Indians, to a savage multitude, who have not the fear of God before their eyes to restrain them as witnesses, from glutting their revenge by the most horrid perjuries. Were the testimony of slaves once allowed, Barbadoes would be no place of abode for any honest man who had a regard for his reputation, his interest, or his personal safety. No innocence of life, no integrity of heart, would afford security from criminal prosecutions, supported by such evidence. If in civilised society, in the most polished provinces of Europe, the most barefaced perjuries are daily committed by men educated in the principles of Christianity, it is easy to foresee what must be the fatal consequences of legalising the testimony of an ignorant, superstitious, vindictive race, whom no religious nor moral obligation can bind to speak the truth." P. 143.

Speaking of the frequent conspiracies among the negroes, he furnishes a powerful argument to his opponents. "It is scarcely possible," he concludes, "in a country where slavery subsists [exists], to guard against the dark designs of secret treachery, or the more daring attacks of open violence." This we believe is true: but a more cau-

tious advocate for his country would have said, "*where negroes exist,*" instead of "*slavery.*" This, however, should be attributed to his candour, as the author very properly reprobates an opinion of his countryman, Mr. Frere, in his "Short History of Barbadoes;" maintaining that a native, or a person who had an interest in the country, was best qualified to make a good governor. Mr. Poyer calls this "one of the many plausible theories whose fallacy is demonstrated by experience." Of the situation of the clergy in Barbadoes, we have the following particulars:—

"As this venerable body of men have been separated from the busy part of mankind, that they may pursue those studies which would qualify them to instruct others in the great duties of religion, reason and justice demand that their situation should be rendered comfortable and respectable by a competent provision for their maintenance. Hitherto, the emoluments of the sacerdotal office consisted in the annual receipt of an assessment of one pound of sugar on every acre of land, and of such fees on marriages, baptisms, and burials, as custom had authorised. This was far from being a decent or an adequate maintenance for the clergy. It was therefore enacted, that, in addition to their glebes, most of which are considerable, the rectors of the different parishes should receive a salary of one hundred and fifty pounds, besides fees for the performance of occasional duty. This provision is certainly inadequate to meet the advance which the lapse of a century has made in the habits and expense of living; but it is to be observed, that, among the fees of office, to the augmentation of which the people have patiently submitted, those of the clergy have not been neglected; and in most parishes the rector's fees exceed one hundred pounds a year. Besides, in the liberality of the vestry, the incumbent generally finds an ample compensation for the smallness of the legal stipend. The annual presents voted to the rectors are commonly equal to the established salary, and frequently exceed it. Hence the least valuable church living in the island may be moderately rated at four hundred pounds a year. In addition to this revenue there is on every glebe a commodious, nay in most instances an elegant mansion, built and kept in excellent repair, at the expense of the parish, for the accommodation of the minister.

"It has lately been doubted whether even this is a sufficient* provision for the support of the clergy, of whom many appear extremely anxious to be made independent of the bounty of their vestries. Those who are satisfied with what they receive, need neither wish for more nor for any alteration in the mode by which it is granted; and the minister who is determined to perform his duty diligently, and to conduct himself with humility and decorum, need not fear the resentment of those from whom he expects his reward.

"* The legislature have just passed a law, augmenting the annual stipend of the rectors to three hundred pounds.

It were, however, much to be wished, for the sake of preserving the purity and dignity of the sacred function, that the rectors of the several parishes were rendered independent of occasional gratuities from their vestries. As lights of the world, they should be placed above the cares and perplexities of ordinary men. The clergy would then be no longer under the necessity of temporising, as some of them too often do, with the principal inhabitants of their cure. But in providing for the independence of the clergy, we should not lose sight of the circumstances of those by whom they are paid. Vestries should no longer be invested with a power, too frequently abused, of indulging an ostentatious generosity to the injury of their parishioners, whose means of subsistence are often abridged to procure the taxes which are levied on them, for the support of the parochial establishment." P. 196.

Mr. Poyer, after lamenting the factious broils which have long existed between the Assembly and the government, and painting their ruinous effects, proceeds to examine the actual state of the fortifications, and the administration of the military force.

"Besides an immense expenditure of stores, in which prodigality wantons without controul, great abuses are committed by the boards of commissioners. To answer some sinister purpose, to promote the interest of a favourite supervisor, or to gratify the capricious vanity of an hospitable captain gunner, considerable sums of the public money are squandered in repairing or erecting commodious houses and elegant apartments for his accommodation. Hence the annual expense of the fortifications may be fairly computed to exceed eight thousand pounds. Notwithstanding this profuse and wanton waste of the public treasure, many of the forts, particularly those which command the harbour of the second town in the island, are literally mouldering in ruins; they contain scarcely a single piece of serviceable ordnance, and are so completely destitute of ammunition, as to be frequently incapable of exciting or propagating an alarm.

"The accessible nature of the whole western coast lays the country so open to the predatory incursions of a daring or rapacious foe, that nothing can be more evident than the imperative necessity of putting some of our forts and batteries in a proper posture of defence." P. 236.

"But in their present ruined and dismantled condition, it cannot be dissembled, that the expenditure of the enormous sum annually thrown away upon them is unjust and oppressive. To provide for the support of government, and the maintenance of the public security, are duties incumbent on every good subject; but the power which wrests from him a single shilling unnecessarily must be tyrannical. To reconcile the people to the burthens imposed on them for the support of this establishment, some show of decency should be preserved. They should, at least, be amused with the idea of security. But the money drawn from their pockets is squan-

dered in thoughtless profusion, without the most flimsy pretext of necessity or expediency. The voice of justice calls loudly for the redress of this grievance. It is the duty of the representatives of the people to apply the proper remedy. No objection is made to the quantum of the sum annually expended on the fortifications; the misapplication of it is the only ground of rational complaint. Were they repaired and rendered capable of protecting our defenceless towns, the money required for their maintenance would be paid without a murmur. No people in the world, who contribute at all to the support of government, are more moderately taxed than the Barbadians; nor would they be dissatisfied at any augmentation of their burthens, were the produce of their taxes faithfully employed in providing for their safety.

" It has been proposed to abandon our forts, or to sell them to the crown, rather than be at the expense of repairing them. Pitiful economy! Is there a man so lost to every sense of public virtue, as not to contemn the insidious proposal? So blind as not to see its folly and danger? Or so ignorant as not to be sensible of the necessity of keeping in repair the batteries within the vicinity of the towns, for the protection of the adjacent harbours?" P. 237.

The remarks on the state of the legislation may tend to show some of the causes of dissension between the Assembly and government.

" Every illiterate possessor of ten acres [of land] is born a legislator, or is at least eligible to a seat in the general assembly, as a representative of the parish in which his freehold lies. In some districts it often happens, that the freeholders are deprived of the power of making a discreet choice, by the difficulty of prevailing on gentlemen of respectability to accept the representation of their parishes. This inconvenience might, perhaps, be remedied, by imitating the policy of the mother country, and making it no longer necessary that the property of the person elected should be situated in the parish which he represents. In a country, circumscribed within such narrow boundaries, no danger need be apprehended from a dissimilarity of interests, or a want of local attachment; nor are genius and knowledge, confined to any particular spot. An inhabitant of Christ Church may be as well qualified to represent the parish of Saint Lucy, as though he had been born and bred in the vicinity of Pye-Corner. Thus the deficiencies of one parish may be supplied by the talents of another; and the abilities which, for the want of an opportunity to display themselves, remain inert and undistinguished, may be placed in a sphere of action, in which they may be beneficially exerted for the general welfare." P. 242.

On the law passed in 1766, allowing slaves to be sold by auction or "outcry," the author observes:—

" There is scarcely a law in existence, from whose operation the island has suffered greater injury than this. By the authority given to a rapacious creditor to seize the slaves of his debtor, and to sell

them to the highest bidder, the population of the country has been lessened; its agricultural improvements have been impeded; many respectable families have been reduced to indigence, and many driven into exile. When the labourers are swept away from the plantations, the lands cease to be valuable; the buildings are left to moulder into ruins by a gradual decay; and the fields, whose fertility added to the national wealth, become a barren waste over-run with noxious weeds. Of the slaves thus sold, the rich only can become the purchasers, to the utter extinction of those small estates which, in reality, constitute the real wealth and opulence of the country. It is a gross, though a popular error, to suppose that this transfer of property is attended with no detriment to the state, because the negroes who are removed from one plantation are employed on another. The argument might assume a plausible tone, if the real and personal estate went together; the aggregate wealth of the country might then be the same; though it is obvious that the general prosperity would be diminished by limiting the diffusion of the means of subsistence. Wealth might accumulate in the hands of the rich, but the inferior orders of society, deprived of the means of cultivating their little farms, would be driven from the island to seek security under the shelter of a wiser policy.

"It will probably be objected, that these evils do not now exist in their full extent; that there are few attachments made under this law; and that, in the present prosperous condition of the country, no man is without a home, or negroes to cultivate his land. But we should not suffer our judgment to be blinded by prosperity. It is now only thirty years since we witnessed the melancholy verification of the arguments against this law. In the vicissitudes of human affairs, similar misfortunes may be approaching to overwhelm us. During the American war, when, added to the evils incident to a state of hostility, the hopes of the industrious planter were frequently frustrated by a series of natural calamities, the fairest portions of the island were desolated and sacrificed to an unwise and iniquitous policy. Afflicted by continued drought, and visited by tribes of vermin more destructive than the locusts and caterpillars of old, Barbadoes was then reduced to a state of comparative poverty; her soil and her negroes had sunk fifty per cent. below their original value. A total failure of crops, instead of exciting commiseration, sharpened the avidity of the rapacious; and the wretched slaves of the unfortunate debtor were dragged in crowds to the market, and thence transported to cultivate and enrich by their labour those colonies which, at the conclusion of the war, passed into the hands of our enemies. At that season of calamity, the pernicious tendency of the law was made visible as the sun at noon-day. The slaves were sold for less than half their value; the soil remained uncultivated; the original proprietors were ruined, and the junior creditors were defrauded of their just due, by the accumulation of expense, and the rapacity of the provost-marshal. The evil of that day is happily passed. How soon we may be reduced to the same deplorable condition, is known only to that omnipotent Being, by whose providence all things are ordered. It may be prudent to guard against the adverse change; and, in this our

better hour, repeal a law, which experience has shown to be so pernicious.

"The most enlightened writers on the subject of West-Indian concerns, have uniformly condemned this impolitic and inhuman law. In the whole system of colonial slavery, so universally, and often unjustly, censured in Europe, there is none more injurious and oppressive to the negroes than the legal usage of levying upon them, and selling them at auction. It is by far the highest degree of cruelty annexed to their condition. One of the strongest principles of human nature is, that local attachment which man feels for the place of his nativity. The untutored African shares this universal sentiment in common with the civilised European; and the sable creole is no less tenderly attached to the spot on which the careless days of infancy were spent; to the humble tenement which he has cultivated; to the friendly tree, under whose verdant shade he has passed the noon-tide hour; to the peaceful cot, beneath whose lowly roof he has participated with his wife and his children the few domestic comforts which have fallen to his lot. By a barbarous, erroneous policy, the wretched slave is dragged from this scene of all his enjoyments; torn from the hallowed spot which contains the remains of the mother whom he revered, the wife that he loved, or the child who was dear to his heart; dispossessed of the little property which bestowed on him an ideal importance in the eyes of his fellow-labourers; and sold into a new bondage, into a distant part of the country, under the dominion of an unknown master. Separated from the only consolations which can beguile the rigour of servitude, these wretched victims of avarice and folly often sink into a premature grave." P. 333.

As Mr. Poyer manifests himself a good subject in general, and a real friend to his country, he has very justly animadverted on the factious parsimony of the Legislative Assembly of Barbadoes; when, in 1778 the island was menaced with invasion, it absolutely refused to assist the governor in putting the country in a proper state of defence; and after "some common-place professions of zeal and loyalty," declared that they "would not consent to increase the public burthens."

"That a British legislative assembly should be so perfectly insensible of the blessings of civil liberty, as to hazard its enjoyment by a pertinacious adherence to an erroneous system of economy, and to talk of arming only when the enemy should be at their gate, are facts scarcely credible, were they not authenticated by the minutes of their proceedings, published by their own authority. Nor can it fail to excite the astonishment of posterity, that the representatives of a free people should prefer individual conveniency to the public safety, and risk the whole of their property rather than sacrifice a part for the preservation of the rest. That public virtue, says the elegant Gibbon, which, among the ancients, was denominated patriotism, is derived from a strong sense of our own interest

in the preservation and prosperity of the free government of which we are members. But among the Barbadians, the only patriotism known, at the period of which we are speaking, seems to have consisted in an opposition to the measures of government, and an endeavour to promote the voluptuous ease of mercenary individuals at the hazard and expense of the country." P. 387.

As a striking contrast to the "entire dereliction of public spirit, which fatally pervades every department of our little state," the noble defence of Lord Macartney at Granada is then cited with merited approbation. Mr. Poyer having witnessed the dreadful havoc made by the hurricane in 1780, describes its effects with great minuteness and perspicuity; the simple pathos of his narrative is highly affecting, and would do honour to many a more learned writer; his picture is lively, natural, and impressive, without any gaudy decoration or colouring. It is estimated that property to the amount of 1,018,928*l.* sterling was destroyed by it, while more than three thousand persons perished in the ruins. The following contrasted anecdotes will not fail to excite the feelings of the reader. The houses containing the prisoners of war were all levelled to the ground, and their inmates set at liberty. But,—

"To the immortal honour of Don Pedro de Saint Jago, captain of the regiment of Arragon, and the Spanish prisoners under his direction, let it be remembered with gratitude, that, laying aside all national animosity in that season of calamity, they omitted no service nor labour for the relief of the distressed inhabitants and the preservation of public order." P. 434.

"The humanity of the Marquis de Bouillè should not be forgotten. The Laurel and Andromeda frigates having been wrecked on the coast of Martinico, that magnanimous commander sent thirty-one English sailors, who were all that were saved out of both crews, under a flag of truce to Commodore Hotham, at Saint Lucia, with a letter, purporting that he could not consider in the light of enemies, men who had escaped in a contention with the elements; but that they, in common with his own people, having been partakers of the same danger, were, in like manner, entitled to every comfort and relief which could be given in a season of such universal calamity and distress.

"What a contrast does this act of generosity in a noble enemy afford to the conduct of Governor Cunninghame! Amid the general convulsion of the Caribbean Sea, a small Spanish launch, having a few mules on board, sought security from the winds and waves in Maycock's Bay. The matrosses detained her until the governor's pleasure was known; and his excellency ordered her to be seized as a droit of admiralty, made the crew prisoners of war, and converted the vessel and cargo to his own use. Thus, what the wretched mariners had saved from the angry elements was torn from

them by the rapacity of a human being, insensible of the tender emotions of pity and compassion!" p. 455.

We think that the author has rendered an essential service, not only to the whole West Indies, but to this country, in exposing the infamous rapacity of Major-general James Cunninghame, whose malversations and bad government well deserve public exposition: at the same time, the factious malignity of the Assembly is not concealed; and it is declared that, "in the indulgence of their resentment, they sometimes lost sight of the welfare of their country." The dispute was originally occasioned by the Assembly, in consequence of the adverse situation of the colony, refusing to allow Governor Cunninghame more than 2000*l.* a year salary, instead of 3000*l.* as given to his predecessor; and thus, for the paltry sum of 1000*l.*, the governor and Assembly continued in perpetual enmity, and both neglected the permanent interests as well as the external security of the colony. The greediness of Cunninghame to extort illegal fees, and the unparallelled obstinacy of the Assembly in resisting them, occupy a considerable part of this narrative, which we hope will have the effect of warning all future governors—that, whatever may be the distance or the smallness of their dominions, they will one day or other be brought before the British public, and be rewarded by impartial posterity according to their merits.—The government of George Points Ricketts, esq., a native of Jamaica, from 1794 to 1800, and his conduct in pardoning the mulatto Joe Denny, who deliberately murdered a poor white man named Stroud, occasioned the following remarks, which deserve to be generally known, as an example to others.

"Unfortunately for the governor, unfortunately for Barbadoes, his excellency had brought with him, from Tobago, a mulatto woman, who resided at Pilgrim, and enjoyed all the privileges of a wife, except the honour of publicly presiding at his table. His excellency's extraordinary attachment to this sly insidious female was the greatest blemish in his character, and cast a baleful shade over the lustre of his administration. The influence which she was known to possess, produced a visible change in the manners of the free-coloured people, who assumed a rank in the graduated scale of colonial society, to which they had been hitherto strangers; and which the impolicy of subsequent measures and the immorality of the times have contributed to extend and confirm in a degree that cannot be contemplated without fearful apprehension. A woman of this description, who had been convicted of receiving stolen goods, and condemned to imprisonment, had been lately liberated by the

governor's order; and some other offenders, in the very commission of their crimes, had boasted of the impunity which they could obtain through the influence of Betsey Goodwin. A report had circulated, at least a fortnight before Denny's condemnation, of his having received assurances from her, that, let the event of his trial be what it might, she would protect him." P. 639.

The sketch of the constitution of Barbadoes convinces us how difficult it is to imitate that of England, and how easily some of its most valuable privileges may be perverted or misapplied. As the latter part of this volume treats of times just passed, it is of course less interesting; for absolute impartiality, which is the soul of history, is not to be expected in a writer who is a member of so small a community, and perhaps personally known to nearly all the white people of the island. About four hundred and fifty subscribers, however, patronise his labours, which will perhaps be better received, both in his own and this country, than he seems to expect.

Clutterbuck's *Inquiry into the Seat and Nature of Fever.*

[Continued from P. 55 of this Volume.]

IN the fifth and last chapter, Dr. Clutterbuck treats of the cure of fever generally, in relation to his doctrine; or chiefly, as theoretically deducible from the pathology which he has laid down; namely, "topical inflammation of the brain, or its membranes." Accordingly, the common treatment of inflammation is recommended; "evacuations of various kinds, as blood-letting, purging, sweating, &c.; the application of cold, and irritation of neighbouring and distant parts, as by blisters, sinapisms, &c."

Our author, however, does not contend that this mode of treatment is universally applicable in inflammation. "There are many inflammations," says he, "that are best treated by means the reverse of this—by remedies that give vigour to the system, and increase its activity." In this opinion we cordially agree, and think we could show that the antiphlogistic method of cure, as it has been termed, is much less applicable in the treatment of inflammation than has been hitherto imagined. We confine our observations, however, to the subject of fever.

Is fever, then, an inflammatory affection?—and if so, is blood-letting a proper remedy in this disease?

"If, under the title of inflammation of the brain, we are to consider only the most violent and acute form of the disease — that to which authors have especially given the denomination of *phrenitis* — undoubtedly it differs in many points, both in its symptoms and mode of cure, from ordinary fever. No one doubts of the propriety and necessity of having recourse in this case to profuse evacuations of every kind, and especially blood-letting; to the most rigid abstinence; and to all the other means calculated to subdue active inflammation. But it by no means follows, that, because this practice is not generally applicable in the treatment of fever, the disease must be of a different kind, and the doctrine that 'fever is inflammation' consequently ill founded. If it be admitted that the brain, like other organs, is susceptible of different degrees of inflammation — that the inflammation may be more or less diffused or circumscribed; in other words, that it may partake of the nature of erysipelas or of phlegmon — that it may be with or without general affection of the vascular system — that it may take place in different habits of body, and in combination with other affections; circumstances, all of which are found to modify greatly the treatment of inflammation wherever seated — surely it ought not to be expected that blood-letting should be universally admissible in the cure of inflammation in the brain: nor does its frequent inutility in fevers constitute an objection of any weight to the doctrine here endeavoured to be maintained." P. 233.

By this sort of probation we may prove any thing, or nothing, in medicine; for example:—

"This, I know, is in opposition to received opinions, and will be supposed to involve an inconsistency; namely, the recommending at once blood-letting, and the use of tonic and stimulant remedies. The inconsistency, however, in this case, is more apparent than real. If disease do not consist essentially in weakness simply — as has, I think, been clearly shown — but in some unknown deviation from the natural and healthy mode of acting; then it is clear that it may be obviated, and health restored, by remedies of either the stimulating or debilitating classes, which have no right therefore to be set in opposition to one another on this occasion. In fact, whatever is capable of producing any considerable impression on the system, or of changing its mode of acting, may become a remedy for its disorders; and hence means apparently the most opposite are often found to remove one and the same disease. Diseases accompanied with great debility have often been cured by loss of blood, and other evacuations, while those of an opposite character have, in many instances, yielded to the most active stimulants. A slight acquaintance with the history of physic will serve to convince us of this. The practice of Sydenham was in many respects in direct opposition to that of Morton: the one employed bleeding, where the other gave the most active stimulants; yet there can be no doubt that they both frequently succeeded in curing their patients." P. 237.

And in killing them, too, we should suppose! — Accor-

ding to this mode of reasoning, medicine is a perfect chaos. In what does disease consist? "In some unknown deviation from the natural and healthy mode of acting."—How is this "unknown deviation" to be removed? "By remedies of either the stimulating or debilitating classes." In short, we know nothing about the matter; and therefore one remedy may be just as good as another.

"The advantages to the medical practitioner," however, "of a just theory of diseases, will scarcely be denied. Experience, undoubtedly, is a sure and safe guide, as far as it goes; but it is too often lame and defective. It is impossible to foresee and provide adequately for the infinite diversity of changes that take place in living bodies, without the aid of analogy and induction: the practice of physic without these must ever be incompetent to meet the continually-varying circumstances of disease." P. ix.

Impressed with these principles, we shall endeavour to apply them in what we have further to offer on this subject.

"Inflammation occurs as readily, generally speaking, in weak as in strong habits: there appears even reason to believe that the former are in some respects more disposed to it than the robust and vigorous. It seems to be a general law of the animal economy, that, in proportion as the powers of the body are diminished, the excitability with regard to impressions, and consequently the disposition to be thrown into irregular action, are increased. Hence weakness, though never of itself a disease, may predispose to it. But the diseases which arise under such circumstances are characterised by less activity, and go on more slowly to disorganisation; and they commonly also require a less active mode of cure.

"When inflammation arises in debilitated habits, it is often not only not curable by general blood-letting and other evacuations, if employed to any considerable extent, but may be even rendered thereby more difficult of removal; and that, probably, for the reason above stated; namely, that weakening the system increases the disposition to irregular action, or predisposes to disease. The rule, however, is by no means constant, that blood-letting is improper as a remedy for inflammation in debilitated habits. On many of these occasions, it is found to be scarcely less effectual than in a state of vigour. To determine in different cases when it may be proper, or otherwise, is a very difficult task, and requires much judgment and experience on the part of the practitioner. From my own observation, I am inclined to believe, that, when properly adjusted to the actual strength of the system—a point of the first magnitude, but which has been too much overlooked—there are few cases of inflammation that are not capable of being relieved by it, and that it may form a valuable auxiliary to other means, even to those of a tonic and stimulant nature." P. 235.

"This," Dr. Clutterbuck is aware, "is in opposition to received opinions, and will be supposed to involve an incon-

sistency"—an inconsistency, in our opinion, not to be easily obviated, unless indeed it could be shown that blood-letting is adapted to remove that "unknown deviation from the natural and healthy mode of acting" of which our author speaks. He is "inclined to believe" it, however, from his "own observation;" and on the same ground to believe that "there are few cases of inflammation not capable of being relieved by" blood-letting—*i. e.* "when properly adjusted to the actual strength of the system." But we are aware of the value of medical facts and observations—we also know something of the nature of medical evidence—and our author knows that "experience is too often lame and defective."

Dr. Clutterbuck's reasoning, however, chiefly hinges on theory, and here we shall follow him.

From the passage which we have just adverted to, we learn that the benefits of blood-letting are only to be expected when it is "properly adjusted to the actual strength of the system." The question of blood-letting then does not involve the "topical inflammation of the brain or its membranes," abstractedly considered; nor the "unknown deviation from the natural and healthy mode of acting," which Dr. Clutterbuck considers as the true morbid state. It only regards the actual strength or weakness of the system, which, according to our author, is "never of itself a disease," but only predisposes to it.

Now, "inflammation occurs as readily, generally speaking, in weak as in strong habits; there appears even reason to believe that the former are in some respects more disposed to it than the robust and vigorous." Nay, "it seems to be a general law of the animal economy, that, in proportion as the powers of the body are diminished, the excitability with regard to impressions, and consequently the disposition to be thrown into irregular action, are increased." Bleed your patient, then, under the state of predisposition, and increase his susceptibility "to be thrown into irregular action"—the true morbid state.

But you are not to bleed him under the "weakness" of predisposition, but after he is "thrown into irregular action,"—into the real state of disease. "When inflammation arises in debilitated habits," however, "it is often not only not curable by general blood-letting and other evacuations, if employed to any considerable extent, but may be even rendered thereby more difficult of removal, and that probably for the reason above stated; namely, that

weakening the system increases the disposition to irregular action, or predisposes to disease." Again, "I believe that blood is often drawn in too large quantity from the sick, without sufficient attention being paid to their state of *weakness* at the time. I have observed a manifest reduction of the strength, and a *feeling of weakness* continuing for several days, induced by the loss of not more than from two to three ounces." Now the question is — if weakness disposes to "irregular action," or the actual state of disease, will weakening the system still further enable it to throw off these "irregular actions?" This we cannot believe.

Dr. Clutterbuck indeed speaks of blood-letting "in debilitated habits," under fever, with caution; and even admits, that in such habits "it may be rendered thereby more difficult of removal." But what is the difference between the strong and the weak man in fever? If the strongest man be under fever, he is no longer strong. He has suffered the action of certain debilitating powers, and he has all the symptoms of debility. His body is deranged or debilitated, and displays "irregular action," or some unknown deviation from the natural and healthy mode of acting." But we call it derangement, or debility, because we understand as much by these terms, as by "irregular action," or "some unknown deviation," &c.

Reasoning in this manner, we think of the cure, or of promoting a favourable termination of the disease. We avoid all irritating, deranging, or debilitating powers, because they might operate in a somewhat similar manner to those which caused the disease, and we employ those of seemingly opposite tendencies. We excite the system to throw off its "irregular" or morbid action, and we avail ourselves of any thing like true experience. In all our measures we proceed with caution and circumspection; because we know that, on many occasions, the system has a power of repairing its injuries — "that fever has a strong disposition to terminate spontaneously" — and that "it is a disease the essence of which is not understood."

This is our theory with regard to fever; and the general practice we deduce from it. From experience we have little assistance.

"Every age, and almost every practitioner indeed, possessed of sufficient courage to think and act for himself, has had his favourite remedies, which have been relied upon as if they were exclusively adapted to the purpose." P. ix.

The whole *Materia Medica* has been ransacked; yet who can say that there is any thing like a certain remedy for fever?

Blood-letting has had a long and an extensive trial. "There is to be observed, in the practice of all ages, a strong propensity to employ blood-letting in the cure of fevers." In the present day, however, that "propensity" is much diminished. This, Dr. Clutterbuck thinks, is chiefly owing to the influence of hypothesis. "That it has gone so much into disuse in modern times," says he, "is perhaps more to be ascribed to the influence of hypothesis and speculation than to any direct experience of its ill effects." If it be as advantageous, however, in the cure of fever as Dr. Clutterbuck would have us believe, we can only say, that in setting it so much aside the moderns have acted injudiciously. Yet still there must have been some reason why they went a-hunting after new inventions.

The next remedy which our author proposes for fever is vomiting.

"No fact in medicine is better ascertained" (says he) "than the power of EMETICS in the cure of fevers of every description. Like blood-letting, their efficacy depends much on the earliness of their administration. When given at the very commencement of the symptoms, and before the disease is so fully formed as to have acquired the force of habit, they often put a sudden and entire stop to its progress; and where they fail of producing this effect, they seem to check the violence of the disease, and mitigate its future symptoms." P. 294.

If "no fact in medicine" be "better ascertained than the power of EMETICS in the cure of fevers of every description," medical facts stand on a very flimsy basis. We have had occasion to see them much employed, and have often employed them ourselves, even "at the very commencement of the symptoms" of what is called typhus fever; and we have never seen an instance where they "put a sudden and entire stop to its progress;" nor did they "seem to check the violence of the disease, and mitigate its future symptoms." On the contrary, in many cases they evidently increased that violence; and in two instances the energies of the patients sunk immediately after their operation, never to rise again.

The salutary effects which Dr. Clutterbuck ascribes to emetics in fever, he thus explains:—

"This effect of emetics is probably in a great measure derived

from their determining powerfully to the surface of the body, and relieving proportionally the internal organs from the force of the circulation." P. 295.

But while they "determine powerfully to the surface of the body," do they not determine as powerfully to the head? Let our author answer this.

"From theory, the use of emetics in fever might be deemed improper, and even dangerous, from their known tendency to determine the blood with greater violence towards the head; and, in fact, they have been often objected to on this account. No doubt, some caution is necessary in their administration; and experience seems to have ascertained, that they are rendered not only more safe, but more effectual likewise, by previous loss of blood. But experience has also shown, that they may be safely employed, in a great majority of cases, without such a precaution. Where the action of the heart and arteries is already violent, full vomiting certainly cannot be employed without some degree of hazard; and it has sometimes proved fatal in such cases, by occasioning a rupture of vessels in the brain or other vital organ." P. 295.

Thus, in order to render emetics safe, or to diminish their injurious consequences, we must premise blood-letting; *i. e.* "where the action of the heart and arteries is already violent." We are afraid, however, that our author mistakes accelerated for violent action. And is this all that can be said in favour of emetics?

"In order to account for the efficacy of emetics in the cure of fever, it is only necessary to advert to the intimate relation that subsists between the brain and stomach, and the influence exerted by each over the other, reciprocally. Let the brain be injured by a shock, or by compression, and the injury is immediately pointed out by nausea and vomiting, almost as clearly as by the disturbance of its own peculiar functions. On the other hand, a state of nausea, any how induced, depresses at once the energy of the brain, and with it that of the whole vascular system. This is evident in the paleness, coldness, and general feeling of debility, that announce the approach of vomiting, and which sufficiently explain its beneficial influence on inflammation in general, but especially when this disease arises in the brain itself." P. 298.

Now this is just the very objection that we have to "nausea," that it "depresses at once the energy of the brain, and with it that of the whole vascular system;" for the energy of the brain is already deeply depressed. It is this which constitutes the very essence of fever. Raise the febrile patient from the horizontal to the erect posture, and the same "paleness, coldness, and general feeling of debi-

lity that announce the approach of vomiting," will immediately take place. To what can this be owing but to diminished energy of the brain? Diminish it no further, then, by "nausea" or "vomiting."

The third remedy which Dr. Clutterbuck proposes for fever is purging.

"As being a debilitating remedy, however, purging as well as blood-letting has been in a great measure discarded from modern practice in fevers. Yet there is much satisfactory evidence to show, that it may be employed with advantage in fevers of various descriptions, even such as are characterised by great debility, as the low fever or *typhus mitior*, and remittents." P. 301.

Our author having adduced the "evidence" to which he alludes, proceeds to remark, on the other side of the question, that —

"Some practitioners have denied altogether the utility of purging in fevers, asserting at the same time that they tend to produce relapse. Dr. Fordyce, speaking on this subject, observes, that 'such 'evacuation (namely, purging) has never, in any degree, removed 'the fever, or prevented it from pursuing its ordinary course.' He has also seen, he says, 'relapses much more frequently take place 'when purgatives have been employed after a marked crisis, or after 'the disease has gradually subsided, than when purgatives have not 'been employed.' I am not disposed to question the accuracy of Dr. Fordyce's observation, as far as this goes; but his conclusion may be fairly supposed to be too general, since it is in opposition to the experience of others, possessed of scarcely inferior means of judging." P. 308.

Our author sums up the subject in the following manner: —

"I may repeat here, with regard to purgatives, what was formerly remarked of blood-letting as a remedy for fever — that there are circumstances of the disease under which they are not only safe, but effectual in carrying it off altogether: we have yet, however, much to learn upon the subject. They may be proper and efficacious at one period of the disease, and hurtful at another; and their use may be limited by a variety of circumstances that are not yet fully understood. Still the general fact recurs, that they do occasionally cure fever: nor do they seem more uncertain in this respect than in the cure of other inflammations." P. 309.

(To be continued.)

Barrow's *Account of the Public Life of Lord Macartney.*

[Concluded from p. 38 of this Volume.]

WE have now to notice his lordship's literary labours, abstracts of which constitute the second volume of these Memoirs. The first article is an account of Russia in 1767, and displays all that characteristic energy, that sententious brevity of expression, which prove, that however the author might speculatively prefer Livy and Sallust to Tacitus, the latter is the writer whose spirit and manner were most congenial to him. The population of the vast empire of Russia, during our author's embassy, exceeded twenty-eight millions; two of which were burghers, manufacturers, merchants, and mechanics, and only *one* of farmers: all the others were nobles, slaves, or savages! Since that period, the population has somewhat encreased, and a few of the serfs, or agricultural slaves, have been enfranchised and become farmers; but the number of savages or "wild nations" has not diminished, nor has civilisation been perceptibly extended. Russia, however, in the midst of political disgrace, disaster, and ignominy, has made one great and fortunate conquest, should she be able to retain it; we mean, the university and professors of Abo, in Finland. All the hotbed colleges, academies, and universities, which the autocrats of all the Russias have hitherto been able to establish at Moscow or Petersburgh, cannot be compared with the learned and respectable seminary of Abo. Russia, indeed, possesses nothing congenial to learning, arts, and sciences—no men of learning have ever yet appeared in that country, except some German, Prussian, or Scotch adventurers, who have vainly attempted to enlighten the uncultivated minds of Russian braggarts, gascons, or boors. No people, who carry gasconade, luxury, and licentiousness to the utmost limits of human power, will ever attain any distinguished rank in the scale of rational existence; nor will any government, administered under the caprices and passions of mistresses, ever make a nation happy or prosperous. It is equally certain, that civilisation cannot be very rapid, in a country where one third of the whole population is in a savage state, one fifth vassals of the crown, and one fourth vassals of the nobles; that is, where nearly the half of all the inhabitants is in a state of slavery, bound to the soil, and sold or bought with it like the houses in which

they dwell; and where the greater part of the remainder leads a wandering and savage life, travelling in families from place to place, like the Arabs. The sketch of the Russian character, although designed nearly forty years ago, will we apprehend be found sufficiently correct, even at the present day. His lordship remarks, that "general portraits are oftener overcharged with the drapery of a rhetorician, than marked by the free and natural outline of the historian and philosopher; yet I am conscious the following picture is not liable to such an imputation." After observing that the "great variety of the shades of character which mark the different ranks of people," renders it necessary to divide them into classes; he proceeds:

"The common people, though not laborious, are strong and hardy, patiently bearing the extremes of heat, cold, and hunger to an astonishing degree; yet, in general, they are lazy in body, indolent of mind, and sensual to excess, knowing no happiness beyond the gratifications of drunkenness and gluttony; they are hospitable, charitable, and good-natured; nay, what may seem incredible to a foreigner, they are humane, and can by no means be justly accused of cruelty: the several late revolutions of government in this country are sufficient to plead against such a charge, where so little blood was shed, though the soldiery was let loose, while furious from provocation and thirsty for revenge.

"They possess a great deal of natural shrewdness and sagacity, have a strong turn for ridicule, and in their general transactions of business acquit themselves with uncommon cunning and address. The advantages, however, which might arise to the public from their understanding and penetration, are considerably lessened by their superstitious and obstinate attachment to ancient customs, which strangles in its cradle almost every child of improvement or discovery: those few which have arrived to any degree of maturity in this country owe their birth, or at least their education, to foreigners.

"The Russians, however, when properly managed, when soothed by persuasion, allured by profit, or animated by example, become extremely docile, and learn all mechanic arts with surprising facility. They generally pass for being knavish, yet surely they possess a greater share of honesty than we have any right to expect; for, considering the temptations they are exposed to, the abolition of capital punishment, and the little disgrace of successful villany and corruption in the highest ranks of people, it is astonishing that any integrity at all should be found among the commonality.

"They are handsome in their persons, easy and unaffected in their behaviour; and, though free and manly in their carriage, are obedient and submissive to their superiors, and of a civility and politeness to their equals which is scarcely to be parallelled. In

their houses though they live with little order or cleanliness, yet they are rather epicures in their table, neat in their persons, and decent in their dress.

"Their habit is equally adapted to health and convenience, and extremely well suited to their usual occupations; the upper garment is a short wide coat without plaits, which wraps over, and is fastened round the waist with a sash; in winter they wear underneath it a sort of waistcoat lined with sheepskin, which defends them from the rigor of the cold; their necks and upper part of the breast are usually bare, but their feet and legs are constantly well covered with warm boots: on their heads they wear a cap either of cloth or fur, according to the season. All the lower sort, except livery servants, and those who belong to the military, wear their beards, and cherish them with religious attachment.

"The common Russian, though not actively brave, is unaccountably indifferent to the love of life, or the terrors of death, and bears punishment and tortures with incredible fortitude: thus ignorance and insensibility often produce among them such examples of resignation and contempt of pain, as shame the legends of martyrs and the boast of heroes. They are not malicious or vindictive, their active passions being neither violent nor dangerous; as their resentments are not gloomy nor lasting, so their friendship is not permanent or warm. Indeed, all the affections of the soul seem weaker in them than in most other nations; they are, therefore, formed to be commanded, and perhaps the sovereign despotism which reigns here owed it rise, in the beginning, to an attentive observation of this part of their character. They possess most of the military qualities, enterprise excepted; and in point of obedience, discipline, and passive valor, make incomparable soldiers." P. 28.

"Having said thus much of the common people or peasants, I come now to speak of the second class, the burghers and traders, commonly called merchants; though, according to our acceptation of the word, there are very few, if any, who deserve the appellation. The eminent manufacturers, the rich wholesale dealers, neither of which are very numerous, the country chapmen, shopkeepers, and pedlars, compose this class. They are, in general, a very orderly sort of people, equally decent in their houses, and in their appearance; but comparatively much more awkward and embarrassed in their carriage than the peasants; whether that, by oftener conversing with the great, they grow affected from imitation, or, by dealing with foreigners, they grow modest from conscious inferiority, I will not pretend to determine. It is said that, anciently as they were more simple in their manners, they were also more just in their dealings; but now, though they avoid every open and flagrant act of knavery, yet they are by no means averse to the more secret and secure arts of dishonesty.

"In the inner parts of the country, they are supposed to be more virtuous; indeed, it is but fair to observe, that the most

knavish, among the merchants, are those who have the most frequent transactions with foreigners: whether they are corrupted by ill example, excited by a spirit of rivalship and vanity which induces them to prove their talents at the expence of their integrity, or that a lust of lucre prevails over every other consideration. They are, notwithstanding, supposed to be the most devout and religious class of people in the empire.

"Their piety, however, as well as that of the peasants, is reducible to a very few rules of duty; the principal of which are, abstinence in Lent, intoxication on holidays, and confession and sacrament at Easter. But there are two points of natural religion to which they adhere, and which seem very extraordinary in a people who appear so negligent of most others: the one is an extreme veneration, obedience, and respect for their parents; few instances of undutifulness or ingratitude to them being to be found here; the other regards their scrupulosity in taking an oath; in general they have a great aversion to submit to such an obligation, and, in civil causes, it is common to see each party refer his adversary to be sworn rather than to be sworn himself. I must observe, however, that this horror of perjury extends only to those cases, where a man swears against his better knowledge, and not at all to oaths of office, which are hourly taken and violated without fear or hesitation.

"Before I conclude this article I must remark one thing which is equally true and extraordinary; though the Russians are in general extremely eager in pursuit of gain, and uncommonly sharp in their dealings, yet they are either entirely inattentive to the true principles of commerce, or incapable of attaining them: for notwithstanding their constant intercourse with the chief trading nations of Europe during two hundred years past; notwithstanding they must see the able manner in which other merchants carry on their business, and the advantages resulting from it; yet among the Russian burghers few of them can write, and not one in a thousand has learned our common arithmetic. To this day there is not a Russian compting-house established in any foreign country: they continue to sell their commodities to the factor, and not to the principal, few of them choosing to freight a ship upon their own account, having no idea of that extensive credit which is the soul of commerce; being impatient of returns, and unwilling to trust to the faith of distant correspondents, whom they cannot believe more honest or more punctual than themselves.

"As to the clergy, their order has been brought very low, and their authority entirely annihilated. The common priests are usually of the meanest extraction and lowest education, and are treated accordingly: the monks alone, and the dignified clergy who are usually monks, possess the little theological literature that remains here: this extends only to a slight notion of ecclesiastical history, of ancient controversy, and of the lives and writings of the Greek fathers.

"Though it is no uncommon thing to see persons, even ladies, of the first rank kiss the hand of a priest, it merely proceeds from superstitious custom, and not from any real deference or devotion;

for of all clergy in the world, the clergy of Russia is the least feared, respected, esteemed, or beloved.

" The common people, the merchants, and the clergy, having now passed in review, the nobility demand our next attention: we should naturally suppose this order to be superior to the others in sentiment, in knowledge, and in behaviour; and yet, either so depraved are their dispositions, or so perverted their judgments, that, we may safely say, the nobility derive few advantages from birth or education, which claim the respect of others, or are of use to themselves: in their hearts, mean profligacy and vulgar weakness too often triumph over genius and honor, without which birth loses its dignity, and fortune has no value.

" Conscious and jealous of the superior civilisation of foreign nations, sensible of, yet unwilling or unable to correct, the errors of their own, they endeavour to conceal their disadvantages under the affectation of despising the stranger, and under the practice of mortifying him. But these are principally exerted against those whom they are jealous of, or those whom they envy for their eminence of talents and superiority of genius; for the humbler foreigner, who has pliancy or baseness enough to submit to their pride, to flatter their vanity, or minister to their pleasures, is certain of securing their favour, of acquiring a confidence, and enjoying an influence, which wisdom or virtue could never have obtained. Of this we see innumerable instances in those crowds of French adventurers, who daily resort here, and are received into most families with open arms, as secretaries, librarians, readers, preceptors, and parasites; though the greatest part of these gentry are equally impudent and illiterate, vagabonds from indigence, or fugitives for crimes.

" The Russian gentlemen are certainly the least informed of all others in Europe; the chief point of their instruction is a knowledge of modern languages, particularly the French and German; both which they usually speak with very great facility, though incapable of writing either with precision or propriety. Those who can afford the expence, and indeed many who cannot afford it, complete their education by a tour to France; where ignorant and unprincipled as they are, they catch at every thing that feeds the fancy or inflames the passions: there they find ample fuel for both; they greedily devour all that is set before them without selection, and lose their delicacy of taste in enormity of appetite: to Frenchmen they become despicable Russians, to Russians despicable Frenchmen, to others equal objects of pity and contempt. So seldom do they derive advantage from those circumstances which form and accomplish the gentleman of other countries, that, instead of instruction or real improvement, they rarely acquire more than personal affectation and mental distortion, and, after all their travels, return home far inferior, in the virtues of a good citizen, to those who have never travelled at all.

" Their natural parts are tolerably good, but they universally want the discriminating faculty; whence they fall into the most absurd imitations of foreign life and manners, and, abandoning the common

sense of nature, adopt fashions and customs totally contrary to their climate, and troublesome to themselves. Though freezing under the 60th degree of northern latitude, they build their houses like the airy palaces of Florence and Sienna. In France it is the etiquette of fashion to begin the spring season at Easter, and to mark it by dress: the imitative Russian does the same, and flings off his winter garments whilst the earth is covered with snow, and himself shivering with cold. It is the peculiar privilege of the noblesse at Paris to have Swiss porters at the gates of their hotels: at Petersburgh a Russ gentleman of any fashion must have a Swiss also, or some tall fellow with a laced belt and hanger, which it seems are the indispensable accoutrements of a Parisian janitor. It would be an endless task to recite the follies and absurdities of this kind, which they every day fall into, but these few examples will, I presume, appear sufficient.

"This ridiculous imitation of foreign and particularly of French manners, is attended with the most serious consequences and with innumerable ill effects: it not only divests them of national character, but prevents them from aspiring to the praise of all national virtue: it represses their native energy of mind, and extinguishes every spark of original genius. Nothing was ever more just than Rousseau's censure of Peter the First's conduct: that monarch, instead of improving his subjects as Russians, endeavoured totally to change and convert them into Germans and Frenchmen: but his attempts were unsuccessful; he could not make them what he wished to make them, he spoiled them in the experiment, and left them worse than they were before. His successors have continued the same process, but their projects have been equally ineffectual to the people and unprofitable to the state.

"The Russian nobility from this error of their late princes have contracted that unfortunate bias which will not suffer their nature to shoot upright. Warped by imitation of alien manners without selection, they too often appear vain, petulant, light, inconsequent, indiscreet, envious, and suspicious, faithless in their engagements, traitors to one another, incapable of true friendship, and insensible to all the nobler movements of the soul; luxurious and effeminate, listless and indisposed. Though in a northern climate, they have an Asiatic aversion to all corporal activity and manly exercise, and scarce form an idea of either, beyond the smooth velocity of a sledge, or the measured paces of a managed horse: they have no passion for the sports of the field: hunting, shooting, and fishing, as practised with us, they are utterly strangers to. Avoiding every recreation attended with exertion and fatigue, they prefer the more indolent amusements of chess, cards, or billiards, in all which they are usually extraordinary proficients: few of them employ their leisure in polishing their minds: insensible to the charms of conversation and the refinements of literature, they loiter and sleep away life, and wake but to the calls of sensuality and the grosser pleasures." P. 31.

Of their military skill and domestic habits, we have

here a sketch, the truth of which, even at the present day, must be evident to Europe, since the late campaign in Poland.

"Those who serve in the army or in the navy seldom arrive at any extraordinary excellence in either profession, and seem in general as unambitious as undeserving of military fame. They are looked upon as very moderate proficients by all foreign officers; and if sometimes they seem to perform their duty with the spirit of a soldier, they are rather actuated by the principle of mere obedience and the dread of punishment, than inspired by the nobler motives and generous impulse of magnanimity and true valour.

"The nobility, in common with the inferior classes, are remarkable for filial piety; but this their so much boasted duty to parents seems to proceed more from principles of dependence and slavery, than from unmixed affection or well-founded gratitude; for every father, in the little sphere of his family, is as despotic as the sovereign in his larger dominion. But this virtue, whether real or pretended, is the principle one which they practise: they have not, nor do they affect to have, that abhorrence of vice and dishonesty, which prevails among other nations; in so much, that many persons retain their employments, nay judicial employments, though notorious for the most infamous frauds and cruel extortions; for, excepting a few and those in the highest offices, the rest of the nation, though in the morn of greatness, have all the corruptions incident to a declining state, instead of the sterner virtues which raise an empire to meridian glory.

"The abject court and adulation, which they pay to minions, ministers, and men in power, are intolerably offensive to every mind that feels for freedom and independence: to an Englishman they are particularly disgusting. Chiefly attentive to their own fortunes, and in the immediate gratification of personal vanity, the Russian nobility are regardless of public virtue, and improvident of posterity; preferring the smile of a courtier, or the hollow patronage of a favourite, to the rational pleasures of equal society, and to the happiness of conscious virtue. Their fondness for external honors makes a striking part of their character; there are few of them who would not sacrifice the most solid advantage to the superficial decorations of a ribbon or a title; so much attached and accustomed are they to these ornaments, that a foreigner, however great his merit, is but little respected who does not wear such marks of distinction.

"From hence a rigid observer might be led to pronounce them a nation of inconsistence, contradiction, and paradox, uniting in themselves the most opposite extremes: hating the stranger, they copy him; affecting originality, they are the slaves of imitation; magnificent, and slovenly; irreligious, yet superstitious; at once proud and abject, rapacious and prodigal, equally incapable of being reformed by lenity, or corrected by punishment." P. 38.

The character of the Russian women is thus delineated:

"The women of the lower sort still retain all that primæval barbarism of submission to their husbands, which has been so particularly remarked by all the ancient observers and travellers. The wives of the burghers or merchants are said, in general, to possess most of those virtues or qualities which constitute *la bonne femme du vulgaire.*

"Among many in high life, the most profligate manners and unbounded libertinism prevail. Female chastity indeed seldom long flourishes in a gay court, nor is it any where much respected, unless accompanied with other virtues. Female manners in every country must receive a strong tincture from those of the men, and where the one is faulty the other cannot remain unimpeached. In Russia, as the instruction of the latter is usually committed to French adventurers, so the education of the former is assigned to French governesses, whose incapacity is the least of their defects, and whose former situations render them but ill-qualified for so important a trust. Hence it is that in taste, elegance, and accomplishment, the Russian ladies are inferior to the fair sex of the neighbouring nations. Neglected or corrupted in education, and destitute of resources in themselves, they naturally fly to every object that can dissipate or entertain them. Uninspired by sentiment, inconstant in engagement, they are often capricious, nay illiberal in their choice: late examples of such indelicacy are not wanting, where the tenderest attachments have given way to the lowest amours.

"They are vain, light, and many of them interested, eagerly following every shadow of new and untried amusement, bold and adventurous in the pursuits of pleasure, equally regardless of danger and dishonour, unabashed by detection, and callous to reproach!!!" P. 41.

According to the quackery of modern philosophists, it would be easy to account for such characters as those depicted by his lordship; yet we perceive that this statesman, who certainly knew much more of the true science of government than any of the politicians of the new school, or than Jean Jaques himself, expresses his opinion with great caution on this head.

"Despotism can never long flourish, except in a barbarous nation; but to despotism Russia owes her greatness and dominion; so that if ever the monarchy becomes more limited, she will lose her power and strength, in proportion as she advances in moral virtue and civil improvement.

"It will therefore always be the interest, as it has ever been the practice, of the sovereign, to hold the scale of civilisation in his own hand, to check every improvement where it might clash with his authority, and encourage it only when subservient to his grandeur and glory.

"I am sensible that the various projects of the present empress may seem to contradict what I have said above; but the fact is, that most of her projects are impracticable; and therefore my assertion loses nothing of its weight. Besides, should the least inconvenience arise from the execution of them, the empress, than whom no sovereign was ever more jealous or tenacious of *her* authority, can suppress them with a nod, or overthrow them with a breath.

"Though the form of government certainly is, and will always be, the principle cause of the want of virtue and genius in this country, as making the motives of one, and the rewards of both, depend upon accident and caprice; yet there are many others, the examination of which might prove a source of very ingenious investigation to the curious enquirer. I must, however, confess, that my own consideration of these points has never been attended with any great degree of demonstration, or conviction to myself. In moral and political as well as in metaphysical and theological researches, there is nearly the same incertitude; and though we may amuse ourselves with the speculation of second causes, we must still remain ignorant of the first: we are bewildered in our pursuit, at the moment we think the chase within our reach, it mocks our eagerness and vanishes from our view." P. 46.

We hope this example of diffidence will not be lost, and that it will teach pert boys and half-informed novel-writers to be more cautious in pronouncing on the nature and causes of the particular genius and vices of nations. His lordship, unable to satisfy himself as to the effects of despotism, has recourse to the history of Russia, of which he gives a short but interesting and luminous view; remarking all "the great events and revolutions which, either in themselves or in their consequences, have produced even the small degree of civilisation to which Russia is arrived at the present period." The history of Russia is dated from 987, when Volodimer King of Muscovy became a member of the Greek church, and compelled all his subjects to adopt the same religion. It was not, however, till the end of the 15th century that the sovereigns of Russia were able to extricate themselves from the yoke of the Tartars. The victories of John Basilowich in 1500 and the discovery of Archangel by the English in 1559, were the chief aids to the civilisation of this savage empire. During the reign of Alexis Michaelowich, which commenced in 1646, "the establishment of the principal manufactures was begun, and the first idea of regular military discipline was given to the Russians by the generals Gordon, Leslie, and Dalziel." To Britons, indeed, Russia owes almost entirely her civilisation, her arts, and

manufactures. In 1696 Peter (called the Great) became sole czar and monarch of the Muscovite empire. His lordship's opinion of this man is very different from that generally entertained.

"This reign forms the grand æra of that reformation which, though much more extensive than the preceding, is falsely believed to have totally changed and civilised the whole Russian nation. Peter, though endowed with strong natural abilities, and with wonderful talents, yet, like most Russians I have met with, he possessed not the discriminating faculty, that divine sagacity which explores the diamond in the mine, seizes its value, and at once decides amidst various degrees of excellence which is most excellent.

"To the want of this power are to be attributed all the imperfections which his plans were attended with: for, in the ardour of alteration and improvement, he indiscriminately adopted a thousand foreign customs and institutions, without regarding time, place, propriety, or circumstance: instead of forming his people upon originality, he moulded them into imitators, and injudiciously deprived them of their ancient character, without ascertaining the practicability of giving them a better." P. 53.

The following trait unfolds the genuine features of the Russian character.

"On the 6th December, 1741, Elizabeth Petrowna mounted the throne of her father. This princess reigned upwards of twenty years, and enjoyed during her lifetime a much higher reputation than she merited. Equally ignorant of the principles of government, and of the character of her subjects, capricious and unjust, she abolished capital punishment, and yet retained the use of the torture. *Her tender mercies were cruel.*

"Though she affected the praise of humanity, and was even so vain as to order Elizabeth *The Clement* to be inscribed on her medals; she by no means merited that illustrious title; for under her reign, and by her order, the most barbarous and wanton scene of cruelty was acted that ever disgraced the annals of any nation, and which sufficiently disproves the pretended civilisation of this. Two ladies of the highest rank, eminent for their wit and extraordinary beauty, guilty of no real crime (whatever was pretended), were exposed almost naked to the public view on a scaffold, suffered the most inhuman infliction of the knout, and had their tongues cut out with every circumstance of the most outrageous brutality. This horrid tragedy was performed at St. Petersbourg, on the —— day of ——, 1743, by the command of Elizabeth *The Clement!!*

"The princess had all the extremes of female pride and weakness; she was vain of her own charms beyond all credibility, and so jealous of those of others, that at her court beauty was an unpardonable crime. Abandoning herself to every excess of intemperance and lubricity, she was inflexibly severe to those who,

imitating her example, permitted themselves the same indulgences; prodigal, pusillanimous, vindictive, and inconstant. Such is the real character of Elizabeth, which has been so much mistaken, and misrepresented by many, who have not had opportunities of being truly informed. It is not to gratify malignity, or from an affectation of singularity, but merely from a love of justice, that I have painted this princess in these colours; I would not wantonly tear the chaplet from her brows; but the incitements to virtue are destroyed, when we adorn vice and folly with the wreaths of honour." P. 57.

The religion of the Russians is that of the Greek church, and is not very dissimilar to that of Rome, although it is unquestionably more ancient. At the time our author composed this work, the whole of the ecclesiastics in Russia, including friars, nuns, and the families of the clergy, amounted to 335,782 souls. They hold the doctrine of the Trinity, but that the Holy Ghost proceeds from the Father only; and they pay a secondary adoration to the Virgin Mary, the Apostles, and a vast multitude of saints. They use only *painted* figures of their gods, whereas the papists use *graven images.* The doctrines of predestination and transubstantiation are common to both. The Russians cross themselves with the thumb, first, and second finger (as emblematical of the Trinity), on the forehead, breast, and each shoulder, thus making the figure of the cross. They keep four great fasts or lents in the year, during which neither flesh, milk, eggs, nor butter are eaten; but only vegetables, bread, and fish fried in oil. The ceremony of baptism is not a little curious.

"As soon as a child is born, unless it be too weak, it is carried to church by the god-fathers and god-mothers, where being met at the door by the priest, he signs the child with the sign of the cross on the forehead, and gives it the benediction, saying, 'The Lord preserve thy going out and thy coming in.' They then walk up together to the font, which is placed in the middle of the church; round the edge of which the priest fastens four lighted wax-candles delivered to him by the sponsors, whom he incenses, and consecrates the water by dipping the cross into it with a great deal of ceremony: then begins a procession round the font, the clerk goes before with the image of St. John the Baptist, being followed by the sponsors with wax-candles in their hands; thus they go about it three times, while the priest reads the service. The procession being over, the sponsors give the name of the child to the priest in writing, which, among the common people, is usually that of the saint of the day, or within eight days nearest it, either preceding or following; but this is not much observed among the gentry, who choose to keep family names: the priest

puts the name upon an image, which he holds upon the child's breast, and asks the sponsors, 'Whether the child believes in God the Father, Son, and Holy Ghost?' Having answered 'Yes' three times, they all turn their backs to the font, as a sign of their aversion to the three next questions to be asked by the priest; *viz.* 'Whether the child renounces the devil? whether he renounces 'his angels? whether he renounces his works?' The sponsors answer 'I renounce,' distinctly to each question, and spit three times upon the ground, as a mark of detestation. Then they turn their faces to the font again, and being asked by the priest, 'Whether they promise to bring up the child in the true Greek 'religion?' the exorcism begins; the priest puts his hand upon the child, and blows three times, saying these words: 'Get out 'of this child thou unclean spirit, and make way for the Holy 'Ghost.' He then cuts off a lock of the child's hair, and wraps it up in a piece of wax, and throws it into the font; after which the child is stripped quite naked, and the priest takes it in his arms, and plunges it in the water three times, pronouncing the words of the sacrament, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.'

"Immediately after the immersion, he signs it with the sign of the cross, with an oil consecrated by a superior bishop, on the forehead, on the breast, on the shoulders, on the palms of the hands, and on the back. This is another sacrament called the chrism, or *baptismal unction*, and by virtue of this it is supposed the child receives the Holy Ghost. The priest having put a corn of salt in its mouth, puts a clean shirt upon it, and says, 'Thou art as clean and clear from original sin as thy shirt.' He then hangs about its neck a little cross of gold, silver, or lead, which is strictly preserved by the Russians, who deny Christian burial to such as have not one about them when they die: in cases of necessity, the midwife or any other person, except the parents, can administer baptism. *Those who are sponsors for the same child are looked upon as so nearly related, they are not permitted to intermarry.*" P. 70.

From the ignorance, vulgarity, and immorality of the clergy, as well as the people, his lordship concludes;—

"Upon the whole, it may with justice be said, there is amongst them the greatest degree of superstition and bigotry, the lowest notions of the duties of morality, and the most idolatrous ideas of the adoration of the Deity imaginable: for it is thought, that building a church, performing a pilgrimage, giving alms, or abstaining from meat, is a compensation for any breach of the moral law; and it is as certain as natural, that the pictures and saints of the priests are the gods of the vulgar; who cannot salve their idolatry with art and distinction, but worship with their heart what they behold with their eyes. And to those of superior rank and better education, especially such as have travelled, if they have discovered the absurdity of their earlier principles, and surmounted those prejudices, they have generally stopped at

that point, and are, for the most part, sceptics, without any religion at all, and commonly without knowing why they are so; taking up their infidelity upon trust, from those with whom they have chanced to converse abroad, or from a few foreign books they have read; and following those guides as implicitly, as others follow the superstitions of their ancestors." P. 80.

There are twenty-five bishopries and one hundred and fifty-seven monasteries in Russia; and the whole number of monks, who are all of the order of St. Basil or St. Anthony, is two thousand eight hundred and forty-two: there are sixty-seven nunneries, and 1366 nuns: the secular priests, with their wives and children (for they are not confined to celibacy, like the papists), are estimated at 168,519 males and 163,263 females; and the officiating priests at twenty-five thousand. All sects are tolerated but Jews and Jesuits, and even some of these are connived at.

The "Short Sketch of the Political History of Ireland, by a late Chief Secretary of that Kingdom" in 1773, is the least valuable article in this volume, as the civil constitution, especially in what relates to the Roman Catholics, is totally changed since that period. Besides, the view of Irish affairs here given must have been designed for a particular purpose, and not for the public eye. The anecdotes and facts, however, relative to the principles and conduct of the Ponsonbys are particularly interesting, and prove that there is a great similarity between them and the Grenvilles, at least in an insatiable desire of pensions and places, without any regard to the general welfare of their country.

The last article is Lord Macartney's Private Journal of his Embassy to China in 1792, 1793, and 1794, with an Appendix. The principal facts in the Journal have already been laid before the public by Sir George Staunton; but the Appendix containing his lordship's remarks and observations on the manners, customs, and characters of the Chinese, are new and important. That solidity of judgment which characterises all his lordship's productions is here displayed to great advantage.

"A little before that period [the conquest of China by the Western or Mogul Tartars in the 13th century], the Chinese had reached their highest pitch of civilisation: and no doubt they were then a very civilised people in comparison of their Tartar conquerors, and their European contemporaries; but not having improved and advanced forward, or having rather gone back, at least for these hundred and fifty years past, since the last conquest

by the northern or Mantchou Tartars, whilst we have been every day rising in arts and sciences, they are actually become a semi-barbarous people in comparison with the present nations of Europe. Hence it is that they retain the vanity, conceit, and pretensions that are usually the concomitants of half-knowledge; and that, though during their intercourse with the embassy they perceived many of the advantages we had over them, they seemed rather surprised than mortified, and sometimes affected not to see what they could not avoid feeling. In their address to strangers they are not restrained by any bashfulness or *mauvaise honte*, but present themselves with an easy confident air, as if they considered themselves the superiors, and that nothing in their manners or appearance could be found defective or inaccurate.

"Their ceremonies of demeanor, which consist of various evolutions of the body, in elevating and inclining the head, in bending or stiffening the knee, in joining their hands together and then disengaging them, with a hundred other manœuvres, they consider as the highest perfection of good breeding and deportment; and look upon most other nations, who are not expert in this polite discipline, as little better than barbarians. Nevertheless having once shown off and exhausted all these tricks of behaviour, they are glad to relapse into ease and familiarity, and seem never so happy as when indulging in free conversation with those whom they do not distrust; for they are naturally lively, loquacious, and good-humoured. They were certainly much surprised to find us so mild, sociable, and cheerful.

The court character is a singular mixture of ostentatious hospitality and inbred suspicion, ceremonious civility and real rudeness, shadowy complaisance and substantial perverseness; and this prevails through all the departments connected with the court, although somewhat modified by the personal disposition of those at their head; but as to that genuine politeness, which distinguishes our manners, it cannot be expected in Orientals, considering the light in which they regard the female world.

"Among the Chinese themselves, society chiefly consists of certain stated forms and expressions, a calm, equal, cold deportment, studied, hypocrital attentions, and hyperbolical professions. Morality is a mere pretence in their practice, though a common topic of their discourse. Science is an intruder, and gaming the resource. An attachment to this vice accompanies even the lowest Chinese wherever he goes. No change of country divests him of it. I have been assured that the Chinese settled in our new colony at the Prince of Wales's island, pay no less than ten thousand dollars *per annum* to the government for a licence to keep gaming-houses and sell opium." P. 413.

It appears that the Chinese have no idea of the moral obligation of truth, and that they promise every thing without the least intention of performance. The Mandarines treat their servants with great familiarity, yet expect and receive unremitted attention and obedience:

their domestic economy is much superior to their domestic utensils.

"A Chinese family is regulated with the same regard to subordination and economy that is observed in the government of a state; the paternal authority, though unlimited, is usually exercised with kindness and indulgence. In China, children are indeed sometimes sold, and infants exposed by the parents, but only in cases of the most hopeless indigence and misery, when they must inevitably perish if kept at home; but when the thread of attachment is not thus snapped asunder by the anguish of the parent, it every day grows stronger and becomes indissoluble for life.

"There is nothing more striking in the Chinese character through all ranks than this most respectable union. Affection and duty walk hand in hand, and never desire a separation. The fondness of the father is constantly felt and always increasing; the dependence of the son is perfectly understood by him; he never wishes it to be lessened. It is not necessary to coax or to cheat the child into the cutting off an entail, or the charging his inheritance with a mortgage; it is not necessary to importune the father for an irrevocable settlement. According to Chinese ideas, there is but one interest in a family; any other supposition would be unnatural and wicked. An undutiful child is a monster that China does not produce; the son, even after marriage, continues for the most part to live in the father's house; the labour of the whole family is thrown into one common stock under the sole management of the parent; after whose death the eldest son often retains the same authority, and continues in the same union with his younger brothers.

"The houses of the better sort exhibit a certain show of grandeur and magnificence, and even of taste and elegance in their decorations; but at the same time discover, at least to our eyes, evident marks of discomfort and inconvenience. There is a want of useful furniture. They have indeed lanterns of gauze and paper and horn and diaphanous gum, most beautifully coloured and disposed; and they have tables, couches, and chairs, loosely covered with rich carpeting, with gold and silver damasks, and other silks; but they have no bureaux, commodes, lustres, or looking-glasses; they have no sheets to their beds, neither does their bedding itself seem well adapted or agreeable. They do not undress themselves entirely as we do, when they go to rest; but lay themselves down upon alcoved benches, which are spread with a single mat or thin mattress, and adjusted with small pillows and cushions. Their apartments are not well contrived or distributed, according to our ideas of utility and propriety, having seldom any doors that shut with locks or proper fastenings; but in lieu of them screens and curtains, which are removed or drawn back as occasion requires. In the cold weather they are warmed by flues under the floor; for there are neither stoves, fire-places, nor fire-grates in the rooms; but sometimes brasiers filled with charcoal are brought in and occasionally renewed.

"The people, even of the first rank, though so fond of dress as to change it usually several times in a day, are yet in their persons and customs frowzy and uncleanly. Their outward garment of ceremony is richly embroidered with silks of different colours (those of the highest class of all with golden dragons), and their common habit is of plain silk, or fine broad cloth; but their drawers and their waistcoats (of which they usually wear several according to the season) are not very frequently shifted. They wear neither knit nor woven stockings; but wrap their legs round with a coarse cotton stuff, over which they have constantly drawn a pair of black satin boots without heels, but with soles nearly an inch in thickness. In summer every body carries a fan in his hand, and is flirting it incessantly.

"They wear but little linen or calico, and what they do wear is extremely coarse and ill washed, the article of soap not being employed by them. They seldom had recourse to pocket-handkerchiefs, but spit about the rooms without mercy, blow their noses in their fingers, and wipe them with their sleeves, or upon any thing near them. This practice is universal; and what is still more abominable, I one day observed a Tartar of distinction call his servant to hunt in his neck for a louse that was troublesome to him.

"At their meals they use no towels, napkins, table-cloths, flat plates, glasses, knives, nor forks; but help themselves with their fingers, or with their chop-sticks, which are made of wood or ivory, about six inches long, round, and smooth, and not kept very cleanly. Their meat is served up ready cut in small bowls, each guest having a separate bowl to himself. Seldom more than two sit together at the same table, and never above four. They are all foul feeders, and eaters of garlick and strong-scented vegetables, and drink mutually out of the same cup, which, though sometimes rinsed, is never washed or wiped clean. They make use of little vinegar, no olive oil, cyder, ale, beer, or grape wine: their chief drink is tea, or liquors distilled or prepared from rice and other vegetables, of different degrees of strength according to their taste, some of which are tolerably agreeable and resemble strong Madeira.

"They almost all smoke tobacco, and consider it as a compliment to offer each other a whiff of their pipes. They also take snuff, preferring that of Brazil when they can get it, but in small quantities; not in that beastly profusion which is often practised in England, even by some of our fine ladies." P. 416.

The articles of English manufacture, and every necessary of civilised life, such as saddles, knives, forks, spoons, surprised and attracted the attention of the Tartars, who could not restrain their admiration of his lordship's carriage and harness. These things, in conjunction with the honesty and veracity of the English, are likely to make an advantageous impression on the Chinese.

"The common people of China are a strong hardy race, patient,

industrious, and much given to traffic and all the arts of gain; cheerful and loquacious under the severest labour, and by no means that sedate, tranquil people they have been represented. In their joint efforts and exertions they work with incessant vociferation, often angrily scold one another, and seem ready to proceed to blows, but scarcely ever come to that extremity. The inevitable severity of the law probably restrains them; for the loss of a life is always punished by the death of the offender, even though he acted merely in self-defence, and without any malice afore-thought.

" Superstitious and suspicious in their temper, they at first appeared shy and apprehensive of us, being full of prejudices against strangers, of whose cunning and ferocity a thousand ridiculous tales had been propagated, and perhaps industriously encouraged by the government, whose political system seems to be to endeavour to persuade the people that they are already perfect, and can therefore learn nothing from others: but it is to little purpose; a nation that does not advance must retrograde, and finally fall back to barbarism and misery." P. 421.

" The women of the lower sort are much weather-beaten, and by no means handsome. Beauty is soon withered by early and frequent parturition, by hard labour and scanty fare. They have however a smart air, which arises partly from their manner of tying up their hair on the crown of their heads, and interspersing it with flowers and other ornaments. In the neighbourhood of Pekin I met some ladies of the higher ranks in their carriages, who appeared to have fair complexions and delicate features. They were all painted, as indeed are many of the inferior classes.

" There is no law to prohibit intermarriages between the Tartars and the Chinese, but they very seldom intermarry. The Mantchoo and Mongol Tartars chiefly marry together, and scarcely ever with any of the other Tartar tribes. The Mantchoos often give large portions with their daughters; the reverse is the case among the Chinese, where the parent usually receives a consideration or handsome present from his son-in-law." P. 425.

" The Chinese ladies, like other Asiatics, never alter the costume of their dress. The shift is of silk netting, the waistcoat and drawers are usually of silk, and trimmed or lined with furs in cold weather; over all they wear a long satin robe made full and loose, which is gracefully gathered round the waist and confined with a sash. These different members of their apparel are usually each of a different colour; and, in the selecting and contrasting of them, the taste and fancy of the wearer are usually displayed.

" They adorn and set off their hair with ribbons and flowers, with bodkins, mock pearls, or real ones below a certain size; but wear neither powder nor pomatum, diamonds nor feathers. Many of the mysteries of an European toilet they have never heard of, though perfectly versed in all those of their own, to which they devote no small portion of their time. They have

not yet been initiated in the secrets of captivation by false pretences and love swindling, or of eking out a skeleton figure by a cork rump, a muslin bosom, and a buckram stomacher; for though they reckon corpulence a beauty in a man, they think it a most palpable blemish in their own sex; they therefore pay particular attention to the slimness of their shape, and have the art of preserving it in all its ease and delicacy without effort or compression.

"Though a Chinese has properly but one wife at the head of his family, the number of his concubines depends on his own opulence and discretion. So far, in this point, Chinese and European manners seem pretty much alike; but they differ widely in another: the mistresses of a Chinese live in tolerable harmony together in the same house, and even under the authority of the wife, who adopts and educates their children; and these children inherit from the father equally with their own." P. 428.

The distinction between the Chinese and Tartars is still very evident; and the latter have usurped all the authority over the former, and retain the superiority of victors, even after the lapse of five centuries.

The population of China is estimated, by his lordship, at 333 millions, on an extent of 1,297,999 square miles, or 830,719,360 acres. If one fourth of this surface be deducted for roads, canals, marshes, mountains, and uncultivable grounds, there will still remain very nearly two acres to each individual, or a square mile to every 337 persons, which is but about as three to two of the population of some European states. The annual revenues of China are likewise estimated at 66,666,666l. sterling. The incidental expenses of military and other establishments of her provinces are discharged on the spot, and the surplus remitted to the imperial treasury at Pekin. In 1792 this surplus amounted to about 12¼ millions sterling. The army in time of peace consists of a million of infantry and 800,000 cavalry: swords, bows and arrows, and matchlocks, are their principal implements of war.

To the Appendix is subjoined a humourous account of a Chinese merchant who came with his ship to trade in London, his petition to the "Great Colao Dundas," &c. in which the exactions of the excise and custom-house officers are ludicrously detailed, the seisure of his ship and his subsequent confinement in prison are all related, and the great injustice and tyranny of such regulations happily contrasted with those of China. The Chinaman's mode of reasoning is very natural; he thought "that if the Emperor of China admitted all English ships without dis-

tinction to trade to Canton, the King of England would not forbid any Chinese ship from trading to London." We have, however, already extended this article to an unusual length, and can only recommend these volumes as worthy a place in the library of every scholar and statesman. We repeat our hope, that the entire writings of his lordship will soon be laid before the public in a convenient form and more perfect manner; although Mr. Barrow certainly deserves our thanks for thus promptly furnishing so much.

Observations on the Influence of Soil and Climate upon Wool; from which is deduced, a certain and easy Method of improving the Quality of English clothing Wools, and preserving the Health of Sheep; with Hints for the Management of Sheep after shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged in different Climates. By Robert Bakewell. *With occasional Notes and Remarks by the Right Hon. Lord Somerville.* 8vo. pp. 166. 6s. 6d. Harding. 1808.

AFTER noticing the work of Mr. Luccock, a practical writer on wool, in our 23d volume, we expected that some more experienced and scientific author would take up the subject and avail himself of the mass of observations which that work contains, in order to furnish a treatise better adapted to the taste of the public. Mr. Bakewell seems better acquainted with the art of book-making than his predecessor, but he is as much less acquainted with his subject. He has indeed charged his reader 6s. 6d. for about one third of the information for which Mr. Luccock charged only 5s. 6d.; yet he assures us that he has not "written to censure, or to *supply* [and why not?], the defects of other writers, but to direct the attention of wool-growers to objects of practical utility." This object could certainly have been attained much better by a shilling pamphlet, or by communication to a newspaper, than by the volume before us, even although it is enriched with Lord Somerville's annotations. He adds, with as much confidence as if he had actually made a discovery, "Should it be found that the management I recommend is not new, this will not lessen its value; for if the practice be of considerable antiquity, its

application for the direct purpose of ameliorating [meliorating] the wool, has in no one instance, that I know of, been resorted to; nor *has the principle whence its benefit would arise, been understood or explained.*" This practice is neither more nor less than the use of an "ungent." Had Mr. Bakewell read our review of Mr. Luccock's Treatise, he certainly would not have hazarded the above assertion. In the Antijacobin Review for February 1806 it is stated, that "smearing sheep with a mixture of tar and grease, is no less comfortable to the animal than *advantageous* to the *quality* of the pile;" and that "this covering retaining the insensible perspiration, prevents all evaporation from the body of the animal." Here the practice is recommended, and the principle on which it is founded explained, above two years and a half before the appearance of Mr. Bakewell's book; we believe, indeed, that pages 143 and 144 of the volume and month above mentioned contain nearly every practical idea which occurs in our author's observations; and most of them are explained on principles more consonant to nature than the speculations before us. We submit it therefore to Mr. Bakewell, if an author should not make himself previously acquainted with what has been written on any subject, before he attempts to publish his own observations, which may have been often made before. We shall, however, for the interest of our manufactures and sheep-breeders, extract the principal facts which the author considers important and useful.

Two of his five chapters are dedicated to explain the nature and causes of "the soft and hard qualities of wool." The hardness of wool, which is rightly considered as distinct from the fineness of the pile, he ascribes in general to lime, where the sheep depasture on chalk soils, or even on marble or limestone. This fact is sufficiently obvious; and it cannot for a moment be doubted, that wherever sheep lie often on chalk, pulverised limestone or marble, Fuller's-earth or gypsum, these substances will absorb much of the natural moisture necessary to the preservation of the wool, and will consequently render it harder, and brittler, and less disposed to felt. Mr. Bakewell's observations, although made on different soils, have not extended to marle, Fuller's-earth, and gypsum, although the latter is well known to be highly injurious to wool in Spain; and in those provinces or districts in which it abounds, especially in Arragon, no fine-woolled sheep are bred. As to the author's modestly-enough termed "conjecture," that wool (as well

as hair, feathers, and horn) is an "animal excrescence, composed of albumen differently modified by the secreting vessels," he probably confounds *albumen* with *gelatin*. The supposition that the "absorption of oxygen near the surface of the skin," may contribute to the formation of the wool, is a mere play upon words, which have become useful to philosophical juggling. As we were advocates for the practice of *greasing* and *cotting* long before our author, we most willingly subjoin his additional recommendations of a system which carries with it positive and direct advantages, not only to the sheep-breeder, but also to the consumer of mutton, the clothier, and the weaver of cloth.

"Investigation" (observes Mr. Bakewell) "has enabled me to state as *a general position*, that, by the application of a well-chosen *unguent*, wool may be defended from the action of the soil and elements, and improved more than can be effected by any other means, except an entire change of breed. Not only will the quality of the wool be ensured by this practice, but it will become finer, and the quantity will be increased: it is also found to preserve the sheep in situations where they would inevitably perish, without this defence. Where the practice of greasing the sheep has prevailed, the great quantity of tar which was always combined with the unguent, prevented the advantages of its application to the wool from being discovered; and the breed of sheep on which it is most practised, is naturally the worst which exist in Britain for the production of wool. It is only in Northumberland, and in some parts of the neighbouring counties, that flocks of fine-woolled sheep have received the benefit of greasing with a mixture, in which the tar used was merely sufficient to give it tenacity. The ignorance or the selfishness of the wool-buyers, for a long time prevented the acknowledgement of the advantage which the wool received from the ointment. Many were afraid to purchase it, from the extra weight of grease in the fleece, and made its dirty appearance a pretence for reducing the price below what ought to have been allowed for the weight of the ointment it contained. The nature of this wool is now better understood: when sorted, it is purchased by the manufacturers of coloured cloth in preference to any other. The same preference is given to the cloths when sold in an unfinished state, in the Yorkshire cloth-halls, and they always have a ready sale, whatever may be the general depression of trade.

"When these cloths are finished, their superiority is still more apparent. I am informed from authority which I cannot doubt, that many cloths, made from greased Northumberland wool, have been sold as cloths made from good Spanish wool, and have equalled them in their texture and softness: ungreased wools equally fine, and manufactured in the same way, would have made a cloth, the value of which would not have equalled the former by at least thirty per cent." P. 33.

It is unnecessary that we should notice the author's

attempt to explain the nature of these effects, as we have before stated that the ointment being a non-conductor, prevented the escape of heat, and consequently kept the animal in a uniform temperature as well as in a healthy state—the sure means of having fine and strong fleeces. Mr. Bakewell, however, very properly corrects Luccock for saying that the practice of anointing sheep "is not necessary to the health of the flock, or the good quality of the fleece;" the reverse of which is true. Our author's directions for the application of the ointment are judicious and just.

"Some skill is required in the application of the ointment, the ignorance of which has prevented the extension of the operation in many places. *If the ointment be merely rubbed on the wool, it collects in the top of the staple, attracts and mixes with the soil, and is rather injurious than beneficial to the fleece.* The proper method is to divide the staples with one hand, and apply the ointment to the skin with the finger of the other hand, by which means the ointment is kept constantly soft by the warmth of the skin, and is equally diffused through the fleece. Attention to this trifling circumstance is of the greatest importance to the success of this practice. The quantity of the mixture laid upon the sheep, varies with the size of the animal, and the practice of different farmers. In the lighter mode of greasing, one gallon of tar and twenty pounds of butter will be sufficient for forty-five or fifty sheep. Some piles of fine fleeces from Scotland, which I have lately seen, have been greased in the improper manner here described, by laying the ointment upon the wool, instead of applying it close to the skin: the benefit of the application is thus lost to the wool, and the upper part of the staple rendered useless. An inspection of a few fleeces greased in the best and worst manner, would prove most clearly the advantages of this practice, and how its misapplication might be avoided." P. 51.

Mr. Bakewell, indeed, is grievously at a loss to know how to make a serviceable ointment, as tar injures the colour of the wool, and olive oil and butter only are not sufficiently tenacious. To obviate this, he recommends the substitution of the expensive article of bees'-wax for tar. We can teach him, however, to make a cheaper and more efficacious ointment than any which he mentions, or which we believe has hitherto been used, except under the direction of the writer. It is composed of good spermaceti oil, either boiled or burnt till it attains a consistency and tenacity sufficient to cover and adhere to the skin and wool of the animal. If it is too thick, butter, lard, oil, or goose-grease, may

be added to it. An ointment* thus prepared will be found greatly superior to any preparation of tar or bees'-wax, and it has the additional advantage of not affecting the colour of the wool, or being too difficult to scour. It is also necessary that we should in every practicable case use either the produce of our own country or that of our colonies—a principle which the use of this preparation happily supports. The general application, as recommended by Mr. Bakewell, of a thin ointment to the skin of the sheep immediately after sheering, and another thicker one at the approach of winter, we are persuaded from experience would not only increase the quantity and improve the quality of the English fleece, but also save the lives of great numbers of sheep, which would be not a little advantageous to our meat-markets. From the author's observations, he concludes;—

"That the hard quality found in some wool, prevents it from making cloth of the same value as the softer wools, if the former are considerably finer than the latter. That the application of unctuous matter sufficiently soft and tenacious to cover and remain upon the fleece, will defend it from the action of the soil, and is found to produce the soft quality of wool so desirable to the manufacturer. Hence the greased fine wools of Northumberland and Yorkshire, possess a superior degree of softness to any ungreased wools in the kingdom. Hence sheep that have received the benefit of this practice, and are driven into other counties not remarkable for soft wools, still preserve the distinguishing softness of their fleece. Hence we learn the reason why ointments, when casually employed to cure some disease of the animal, have also generally been found beneficial to the wool.

"If these facts and inferences be admitted, we may also infer, that an improved method of greasing fine-woolled sheep should be adopted in every part of the kingdom, and that it would greatly improve the quality of the wool, and annually save many thousand sheep from perishing by the severity of the climate." P. 62.

We object *in toto* to the project of washing sheep with alkaline lees, or adopting in our climate the method used in Sweden: the reasons must be sufficiently obvious. The author asserts (p.88.), what we previously adduced in nearly the same terms, "that in proportion to the regularity of the temperature in which sheep are kept, and to the regular supply of nourishment they receive, will the hair or fibre of the

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* In cases where the fleece is much exposed to calcareous earth, or to be torn by thorns or bushes, a little common resin may be added to the prepared oil to give it greater tenacity.—*Rev.*

wool preserve a regular, even degree of fineness." We stated, in examining Mr. Luccock's volume, that "a temperate regular habit of life is the most advantageous to the animal economy, and consequently the most likely to effect that uniform elongation of the laminous filaments, or laminous tubes, which produces the finest and strongest pile." The reader will perceive the identity of the propositions. The South-sea seal produces wool, which, being buried under coarse hair, was long neglected. It is now, we are told, manufactured into cloth and shawls by Messrs. Fryers of Rastrick, near Halifax: these shawls exceed in softness those of Persia, India, or even of Cashmire. Mr. Bakewell says he has seen wool from Buenos Ayres, some of the staples of which measured 20 inches. The following appeal does honour to the author's head and heart; and although we fear that humanity will not, yet we trust that a proper sense of their own interest will, make farmers attend to his remonstrance, after two such severe winters in succession.

"Both interest and humanity call upon the farmers to provide some shelter for their flocks during the severity of winter. I trust the efforts which Lord Somerville has for some time made to awaken the northern farmers from their supineness, will not be in vain. It is not only in the northern counties, but in every part of our island that more attention is required to provide occasional shelter against the inclemencies of the climate, both for sheep and all other animals which are exposed in the fields. In proportion as they are made comfortable, will be their tendency to improve; and it is not only our interest, but every humane man must feel it a duty, to provide for the comfort of those animals which are entrusted to his care. In the northern districts such attention seems absolutely necessary. The farmers in the midland and southern counties can scarcely form an idea of the tremendous wintery storms which sweep over the Cheviot hills, and the wild fells of Cumberland and Westmorland, or the still bleaker mountains of Scotland. At such times the heavens are darkened with descending snows, and sleet driven by furious gusts of wind, which compel the sheep to seek protection in hollows and glens near the bottom of the mountain. Suddenly an impetuous blast uplifts whole fields of snow from its shelving sides above, and driving aloft in tumultuous whirl, precipitates the contents on the miserable flock, which are in a moment buried deep under the surface. In vain may the shepherd try to trace them over a driving expanse of snow: were he to attempt it he might share the fate of his flock. But all effort of this kind is fruitless; for the summits, the sides, and the very base of the mountain, 'are involved in tempests and a night of clouds,' which bury every object in impenetrable gloom. Sometimes these immense volumes of rolling vapour dispart, and open for a few moments to disclose the horrors of the scene. The shepherd,

mindful of his own safety, returns home, and day after day awaits the hour when he may wander out safely in search of his flock; whilst they, in the mean time, sickening with hunger and perishing with cold, are at last relieved by death from their long protracted misery. Thus have perished during the last winter many thousand sheep in Northumberland, and other northern parts of our island. The owner, whilst he wanders over these wild and melancholy wastes, and observes his thinly scattered flocks, may perhaps murmur at the order of nature: let him rather accuse his own supineness, and learn at length to profit by the lessons of a dearly purchased experience." P. 143.

It is not a little extraordinary that a "a race of black sheep should be suffered to exist among any of our Merino flocks;" and Mr. Bakewell very properly and learnedly remonstrates against it. Here our author brings the pastoral pipe of Virgil and the battering ram of Pliny, to aid in abolishing such a pernicious custom. Considering the slow progress of knowledge among farmers, the general ignorance of the nature and properties of wool, and the great national importance of the subject, we cannot hesitate to recommend these "Observations" to the attention of all persons interested in agriculture. Every new volume on wool, although more expensive than necessary, must still contribute something to the diffusion of useful knowledge; and as the principle plan here recommended deserves the highest approbation, it should be generally and immediately adopted by all the sheep-farmers of the United Kingdom.

Picturesque Views and Antiquities of Great Britain, engraved by S. Middiman, *from Drawings by the most eminent Artists; with Descriptions, in English and French*, by E. W. Brayley. *Nos. I. II. III. and IV.* Long 4to. 10s. 6d. each, on French Paper; Proof Impressions, 1l. 1s. Clarke. 1808.

THE cultivation and spread of the *Fine Arts* are intimately connected with the best interests of the human race; and those countries where they most flourish must ever be regarded as pre-eminently adapted to increase the enjoyments and forward the happiness of mankind. In proportion as the higher faculties of the mind are brought into action, the sensations become more delicate; the grossness of the passions is chastened by an enlightened

understanding; and the heart best preserves its virtues when both the taste and the judgment are improved together.

The day-spring of the arts, which beamed upon Great Britain under the patronage of Charles the First, was long over-clouded from the effects of the disastrous Civil War, which puritanical zeal, and a too vehement maintenance of kingly prerogative, combined to produce in the time of that sovereign. During the succeeding reigns, till about the middle of the last century, the light still shone with a sickly ray; but, after the accession of his present majesty, and through a happy combination of events, partly fortuitous, the feeble lustre of the dawn was changed into the blaze of day, and the sun of British art is now advancing with a steady, perhaps rapid, pace, towards the full radiance of meridian splendour.

The very general diffusion of the love of the fine arts in this country, is strongly marked by that fondness for pictorial embellishment which pervades all ranks. Scarcely a book of whatever kind can now offer itself for general circulation, without illustrative or ornamental engravings; and though we readily admit, that mediocrity alone is attended to in the majority of these productions, yet we cannot help regarding even that feeling, as the undoubted harbinger of a far better taste. We can perfectly remember the time when the ill-drawn and badly engraved representations in Grose's Antiquities of England and Wales, were considered as *valuable* specimens of art; yet were such views to be published in these days, they would never obtain purchasers. With society in the aggregate, indeed, it is the same as with the individual. Knowledge can be acquired only by degrees, and from experience; the man rejects the toys of his childhood, and the community of an improved age contemns the things which gave pleasure in a less civilised state. In this country engraving was but of late introduction, and it has not yet arrived at its zenith.

The work before us appears to have a two-fold object; that is, to unite picturesque effect and scenery with architectural accompaniments. As an engraver of landscape, Mr. Middiman has long held a distinguished rank; and the present undertaking does by no means detract from his acknowledged merit. Every number contains four engravings, with a page of letter-press to each, on which the descriptions are printed in double columns. A professional analysis of the engravings themselves will not be

expected from us: indeed, it could convey but little information to any except those who had the work before them, and in that case would hardly be necessary. Generally speaking, they possess considerable beauty, and have all the richness of Vivares, combined with the clearness and precision of Brown and Woollett. In some few instances, we think, the brightness is too vivid and snow-like. The descriptions that accompany them possess considerable neatness of style, and have all the characteristic energy and good sense which distinguishes the writings of their author, Mr. Brayley. The French descriptions are correctly translated from the English, without any further alterations than what the different idioms of the language require.

The first number contains views of *Arundel Castle*, *Lanercost Priory*, *Kirkstall Abbey*, and *Eggleston Abbey*; the three former from drawings by P. S. Munn, the latter from a drawing by the late T. Girtin. Eggleston Abbey is thus described.

"*Eggleston Abbey, Yorkshire.*

"The ruins of Eggleston Abbey occupy a beautiful and elevated spot, on the southern bank of the river Tees, which separates the counties of York and Durham, and through a great part of its course unites in the composition of some of the most wild and romantic scenes in England. Its interesting character is particularly apparent in the vicinity of the abbey, where the rocks are bold, and the current rough and impetuous; the bed of the river being full of massive fragments and ledges of rock, over which the water foams with tumultuous rapidity. The contiguous banks are, in many parts, covered with rich hanging woods, whose pendant branches, as if in respectful homage to the Naïades of the stream, wave over the circling eddies with inexpressible grandeur. In the Saxon times, Eggleston formed part of the possessions of the brave Earl Edwin; but after the Norman invasion, it was granted, with the whole of Richmondshire, and the Earldom of Richmond, to Alan, Earl of Bretagne, nephew to the Conqueror, and commander of the rear guard of his army at the battle of Hastings. Conan, fifth Earl of Richmond (a descendant from the Earl of Bretagne), who died in the year 1171, is recorded by Camden and Speed to have been the founder of Eggleston Abbey: but Tanner, on the authority of a manuscript in the Ashmolean Museum, gives that honour to Robert de Multon, whose family held their lands under the Earls of Richmond. This latter statement appears to be the most correct, as the Lord Dacre, who married the heiress of the Multons, was patron of this house at the time of the Dissolution.

"Dugdale has arranged this foundation among those of the Augustine order; but it seems to have actually been founded for

Premonstratensian canons, about the latter end of the reign of Henry the Second, and to them the manor of Eggleston was given by Gilbert de Leya, by a grant, wherein the name of Ralph de Multon occurs as witness. On the surrender of the abbey possessions, in the reign of Henry the Eighth, the revenues of the canons were estimated, according to Speed, at 65*l.* 5*s.* 6*d.* annually; but Dugdale records them at 36*l.* 8*s.* 3*d.* only. In the third of Edward the Sixth, the site of the abbey was granted to Robert Strelly, who alienated it by license to the Saville family, in the fifth year of Queen Elizabeth. How it descended from them is uncertain: but in the year 1672 it became the property of Sir John Lowther, of Lowther, Bart. Henry, third Lord Lonsdale, grandson to Sir John Lowther, sold the abbey, in the year 1740, to the late Sir Thomas Robinson, of Rokeby; and of him it was purchased, in 1769, by John Sawrey Morritt, esq. the present possessor.

"The principal feature in the ruins of the abbey, is the church, which was built in the pointed style of architecture, and still displays many traces of elegance. An ancient tomb of grey marble, yet preserved here, is supposed to be the same mentioned by Leland, as containing the remains of Sir Ralph Bowes."

In Number II. are views of *Conway Castle*, *Dover Castle*, *Byland Abbey*, and *Bethgelert Bridge*, all from drawings by Mr. Munn; whose excellencies in landscape consist principally in the striking effect which he contrives to introduce by the breadth and brilliancy of his lights, and in the general felicity of his choice. His detail, however, is not unfrequently inaccurate, as we could evince by several instances from the subjects before us. In the view of Conway Castle, the relative situation of that noble building with the surrounding country is better displayed than in almost any other representation of the same object that we have seen. Dover Castle is not so good: its towering sublimity and stupendous character are partly lost, through the point of view being too contiguous to the fortress itself: it seems to have been taken about midway up the hill, on the road to Deal. We shall insert the description accompanying it, as we can vouch for its accuracy.

"*Dover Castle, Kent.*

"The white cliffs of Dover have been celebrated from the earliest period of our annals; their extent, magnitude, and stupendous grandeur, exciting the admiration of all who view them. On the summit of one of these tremendous heights, of steep and difficult access, stands Dover Castle, an immense congeries of every kind of fortification which the art of war has contrived to render a station impregnable. So highly important, indeed, was this fortress for-

merly considered, that Matthew Paris calls it, *Clavis et Repagulum totius Regni;* the lock and key of the whole kingdom! And other writers have not been deficient in recording the distinguished superiority that was thought to be attached to its possession. Though still of vast strength, and additionally secured by entrenchments and outworks of more recent date, its consequence has been much lessened since the invention of cannon, the eminences to the north-west by west and south-west being considerably higher than the site even of the citadel itself.

" The foundation of Dover Castle is generally attributed to the Romans; yet as the natural strength of the situation must have rendered it a very obvious post for defence, and as its contiguity to an enemy's shore must have pointed it out as very necessary to be defended, probability cannot be violated by assigning it to the Britons. That the Romans greatly increased and improved the fortifications, there is no doubt; and part of the Roman buildings is yet distinguishable in the remains of a pharos, or light-house, within an advanced circular work in the southern division of the castle. This was originally much higher than at present; and is built with Roman tiles intermixed with flints; its outward form is octagonal, but the interior is square. Adjoining to it is the shell of an ancient church, in which also are evident remains of Roman workmanship: this is said to have been the first Christian church in Britain.

" The buildings of the castle are very extensive, and of almost every age from that of the Romans to the present. Within the outer walls is included an area of thirty-five acres; and of these about six are taken up by the more ancient parts; in the midst of which, proudly pre-eminent, rises the keep, or citadel. The views from the north turret are almost unequalled both for extent and beauty. The whole breadth of the channel is distinctly beheld, together with the coast of France, including Dunkirk, Calais, and the hills between Calais and Boulogne. The most remarkable objects on the English side, are the town and singularly situated harbour of Dover, the North-Foreland light-house, the towns of Ramsgate and Sandwich, Richborough Castle, and Reculver and Minster churches: these are beautifully intermingled with a wide extent of country; and the interest is still increased by the vicinity of the sea, though, to use the language of the immortal Shakspeare,

' The murmuring surge,
' That on th' unnumber'd idle pebbles chafes,
' Cannot be heard so high.—I'll look no more
' Lest my brain turn, and the deficient sight
' Topple down headlong.'

" To describe, or even to name, all the numerous works included by the extensive limits of this castle, within the compass of a page, is impossible. They comprehend a most interesting variety of specimens of the styles of fortification adopted for defence in ancient and modern warfare, and are now garrisoned by a strong force. The distant parts of the works are connected with each other by subterranean passages and covered ways, cut through the solid rock. The

hills opposite to the castle have also been fortified; and every means has been employed to render the works impervious to assault."

Byland Abbey is a most sweetly picturesque scene, and has all the chaste placidity of evening repose. It presents such a rich assemblage of beautiful nature, and combines so very charmingly, that it might easily be mistaken for a composition. In the view of Bethgelert Bridge, the rude character of the landscape, as it exists in nature, is somewhat lost in a too sylvan softness; but the engraving is very finely executed: it is described in these words:—

"*Bethgelert, Carnarvonshire, North Wales.*

"Bethgelert, or Beddgelert, is a small irregular village, beautifully situated in the bosom of a picturesque valley, near the confluence of two mountain rivers, which, uniting at a short distance from the bridge, roll on, with impetuous velocity, through the famous pass of Pont Aberglaslyn, the only road by which Carnarvonshire is accessible from the south. The extremely romantic situation of Bethgelert, and its convenience as a centrical station to those who are desirous of inspecting the wild and stupendous scenery of North Wales, renders it a frequent abode of the tourist, though the accommodations to be procured here are but indifferent. Placed, indeed, at the foot of the Snowdonian range of mountains, which taking their more immediate rise from the adjacent valley, extend in a south-easterly direction, and boldly project into the sea at Penmanmaws, it becomes a necessary resting place for every traveller whom admiration of the sublime induces to ascend the steep acclivities of the 'cloud-capt' Snowdon.

"The legend from which the name of this village is generally derived, is the counterpart of a mythological tale, of very remote antiquity; and which, so far from having a distinct locality, excepting at Bethgelert, is common, with scarcely any other variation than proper names, to Britain, Persia, and India. The event which assigned it to this spot, is traditionally said to have occurred in the time of King John, whose son-in-law, Llewelyn, is reported to have had a mansion near this village, and the site of which is still pretended to be pointed out. This prince had a favourite greyhound, named Gelert, which on a certain day was missing during the chase, and on the prince's return from hunting was found smeared with blood. The cradle in which Llewelyn's infant child had lain, was also blood stained, and overturned. In a paroxysm of rage, Llewelyn drew his sword, and, supposing that the hound had killed his boy, plunged the weapon into the heart of the faithful animal; which had, in fact, rescued the child from a furious wolf, whose breathless carcase was lying near the cradle, while the infant was sleeping unhurt beneath it. The grief of Llewelyn was excessive: he caused the greyhound to be interred in much state, and, erecting a tomb to his memory, the place was thenceforth distinguished by the name of *Bedd-Gelert*—the grave of Gelert. This tradition has been elegantly versified by W. R. Spencer, esq., whose ballad has these concluding stanzas:—

'And there he hung his horn and spear,
'And there, as ev'ning fell,
'In Fancy's ear he oft would hear
'Poor Gelert's dying yell.

'And 'till great Snowdon's rocks grow old,
'And cease the storm to brave,
'The consecrated spot shall hold
'The name of *Gelert's Grave.*'

"In the beautiful vale of Gwynant, which extends from Beth-gelert towards the south, and for its variety of wild and picturesque scenery can scarcely be parallelled, are some remains of an ancient British fort, called Dinas Emrys, the erection of which is attributed to the skill of Merddin Emrys, or Merlin, about the close of the 5th century."

Number III. contains *Framlingham Castle*, from a drawing by the late M. A. Rooker; and *Naworth Castle*, *Pont-y-Pair*, and *Brinkburn Priory*, from drawings by P. S. Munn. The two latter of these views are very beautiful: Pont-y-Pair has all the charms of romantic grandeur, and Brinkburn Priory possesses the more elegant forms of the picturesque. The account of Pont-y-Pair is given in in these words.

"*Pont-y-Pair, Carnarvonshire, North Wales.*

"Pont-y-Pair, or the Bridge of the Cauldron, is a singular and lofty structure of five arches, erected over the river Llugwy, which falls into the Conway at a little distance below. The scenery on both sides of the bridge is very romantic, the bed of the river being covered with masses of rock, of most strange and uncouth forms, over which the foaming stream rushes with impetuous velocity. The vicinity of the mountains, whose aspiring fronts rise, range above range, till they terminate in the heights of Snowdon, increases the grandeur of the prospects, and give birth to the kindred emotions of admiration and sublimity. Though both rivers, before their junction, dart furiously along their rugged beds in broken torrents, yet they afterwards assume a more placid character, and flow with chastened vigour between the counties of Carnarvon and Denbigh, till they fall into the estuary of the Menai.

"The many beautiful scenes in the vicinity of Pont-y-Pair, occasion this neighbourhood to be frequently visited. The celebrated cataract, called Rhaiadr-y-Wenol, or the Cataract of the Swallow, is scarcely more than a mile distant on the road towards Capel Curig. This is situated in a deep and narrow glen, through which the river Llugwy foams with vehement rapidity, and in a wet season exhibits all the wildness and fury of an Alpine stream. The water is at first precipitated in a broad sheet over a rock almost perpendicular; but below that it descends in a varied course along a smooth and slanting bed. The banks of the glen are adorned by oak, birch, and hazel, hanging from the rocks, and composing, with the cataract, a most picturesque and charming landscape."

In No. IV. are views of the *Peak Cavern* and *Newark Castle*, by P. S. Munn; *Oakhampton Chapel*, by J. C. Smith; and *Rivaulx Abbey*, by F. Nicholson. The subject called the Peak Cavern is improperly designated. It represents only, the passage between the cliffs which leads to that tremendous hollow from the village of Castleton; but the cavern itself is far beyond. We have more than once visited the interior of this gulph, and can again pledge our credit on the veracity of the accompanying description.

"*The Peak Cavern, or Devil's Cave, Derbyshire.*

"The Peak Cavern is one of the greatest and most singular natural curiosities in Great Britain. The entrance is most extraordinarily magnificent: its situation is in a dark and gloomy recess, formed by a chasm in the rocks, which range perpendicularly on each side to a great height; having, on the left, a rivulet that issues from the cavern, and pursues its foaming way over craggy masses of limestone; and, on the summit of the steep above, the ruins of a Norman castle, which was built here, on an almost impregnable site, by William Peverel, natural son to the Conqueror. A vast canopy of unpillared rock, assuming the appearance of a surbased arch, forms the mouth of this stupendous excavation: the arch is about one hundred and twenty feet wide, upwards of forty in height, and in receding depth about ninety. Proceeding about thirty yards, the roof becomes lower, and a gentle descent conducts, by a detached rock, to the interior entrance of this tremendous hollow. Here the blaze of day, which had been gradually softening, wholly disappears, and all further passage must be explored by torch-light.

"The visitor is now obliged to proceed in a stooping posture for twenty or thirty yards, when a spacious opening, called the Bell-House, again permits him to stand upright. Hence the path conducts to the margin of a small lake, locally termed the First Water, where a boat, provided by the guide, is ready to convey the passenger to the interior of the cavern, beneath a massive vault of rock, which in one part descends to within eighteen or twenty inches of the water. Beyond the lake, a spacious vacuity, 200 feet in length, 200 feet broad, and in some parts 120 feet high, opens in the heart of the rocks. In a passage at the inner extremity, the stream which flows through the bottom spreads into what is called the Second Water: this can generally be passed on foot: at other times the visitor is carried over on the shoulders of the guide. Near the end of this passage is a projecting pile of rocks, distinguished by the name of Roger Rain's House, where the water incessantly falls in large drops through the crevices of the roof. Beyond is the entrance to another fearful hollow, called the Chancel: here the rocks are much dislocated and broken, and large masses of stalactite incrust the sides and prominent points. The path now conducts to the Devil's Cellar, and thence, by a somewhat rapid descent of about 150 feet, to the Half-way House. Further on, the way proceeds beneath three natural arches, pretty regularly formed; beyond which is another vast concavity in the roof, assuming the

shape of a bell, and from this resemblance denominated Great Tom of Lincoln. The distance from this point to the extremity of the cavern is not considerable: the vault gradually descends, the passage contracts, and at length nearly closes, leaving no more room than is sufficient for the course of the water, which flows hither through a subterraneous channel of some miles from the distant mines of the Peak-Forest.

"The effect of the light, when returning from the recesses of the cavern, is peculiarly impressive; and the eye, unaccustomed to the contrast, never beholds it without lively emotions of pleasure. The gradual illumination of the rocks, which become brighter as they approach the entrance, and the chastened blaze of day, which 'shorn of its beams' arrays the distance in morning serenity, is one of the most beautiful scenes that the pencil can be employed to exhibit. The entire length of this wonderful fissure is 750 yards; and its depth from the surface of the mountain about 208."

The chapel in Oakhampton Castle has considerable merit as an engraving, but as a picture it excites little interest. Newark Castle has far superior attractions; yet, if our recollection fails not, Mr. Munn has, in this view, sacrificed fidelity of representation to picturesque effect. The accompaniments of boats, &c. are not natural to the spot; and we remember several peculiarities in the architecture of the castle which are not at all indicated in the print. These things, however they may be disregarded by the generality of draughtsmen, we cannot but consider as deserving of reprehension. The same degree of truth that is requisite in portrait-painting, should be extended to local delineations: not any feature that distinguishes character should be omitted; nor should any adjuncts be introduced to destroy the resemblance, however they may be calculated to set off the beauty. Rivaux Abbey is a most impressive composition: it possesses all the sweetness of an Italian landscape; and the building itself is so happily introduced, as to excite the idea of a Greek or Roman temple rising in classic grandeur amidst a proud luxuriance of umbrageous foliage. The engraving is finished in a very superior style; and it furnishes a strong proof of that exalted taste, and vivid feeling for the excellencies of his art, which characterises the performances of Mr. Middiman. It is intended, according to the prospectus, that this work shall be completed in fifteen numbers, or one hundred views, all of which are to be engraved by Mr. Middiman, who we are happy to find is *sole proprietor* of this publication; Mr. Brayley having undertaken to supply the descriptions from motives of private friendship only. We have been long aware

of the manifold inconveniences and disadvantages to the graphic art, which arises from the intervention of print-dealers, who, planting themselves in the mid-way, intercept those streams of liberal patronage that ought only to flow upon the artist. There are few branches, either of science or of living, in which the middle men have not a fatal operation on the best interests of the public. To the arts of engraving and painting they are particularly obnoxious; and though the latter, we trust, is about to be for ever rescued from their grasp by that patriotic establishment, the *British Institution*, the former is still within their withering power. How gladly should we hail the dawn of a more equitable dispensation!

This publication is fully deserving of the most extensive patronage. We know of no other of the same class, and of equal merit and price, that has ever appeared in this country. It possesses also that truly commendable, though most rare, qualification in a periodical work, of the latter numbers being in every respect quite equal, if not superior, to the preceding ones; and we therefore doubt not but that it will proceed in the same course, and terminate in the same spirit. That Mr. Middiman may obtain that enlarged encouragement which his talents deserve, is our most sincere wish. The numbers are stated to appear in quarterly succession; but we believe that a longer interval occasionally elapses, through the impossibility of one person completing the engravings in sufficient time.

Memoirs of Horatio, Lord Walpole, selected from his Correspondence and Papers, and connected with the History of the Times, from 1678 *to* 1757. *Illustrated with Portraits.* By Wm. Coxe, M. A. F. R. S. F. A. S. Rector of Bemerton. Second Edition, corrected and enlarged. 2 vols. 8vo. About 480 pages each. Longman and Co. 1808.

THE first edition of these Memoirs not having been reviewed in the Antijacobin, we have now the pleasure of noticing them in an improved state. The work is a necessary supplement to the author's Memoirs of Sir Robert Walpole, Earl of Orford, and must be ranked among the best *Memoires pour servir à l'histoire* of the age in which these fraternal statesmen lived. Horatio, afterwards Lord, Walpole—the subject of the present Memoirs, brother

of Sir Robert Walpole, first Earl of Orford—was born at Houghton, in Norfolk, December 8, 1678. He was educated at Eton; and in 1698 admitted in King's College, Cambridge, where he distinguished himself for the elegance of his Latin compositions, as well as for his satirical wit on the tories and jacobites, among whom were the then provost and fellows. Descended from a family distinguished by their attachment to the ostensible principles of the whigs, he embraced the views of this party with zeal, and may be said to have outlived, if not extinguished, the distinction between whig and tory.

"From an early period of his life, Lord Walpole was engaged in a public capacity. In 1706, he accompanied General Stanhope to Barcelona as private secretary, and was employed in various missions of consequence. In 1707, he was appointed secretary to Mr. Boyle, first as chancellor of the exchequer, and afterwards as secretary of state; and, in 1709, accompanied the Duke of Marlborough and Lord Townshend, who were plenipotentiaries at the Congress of Gertruydenberg. Soon after the accession of George the First, he was succesively under-secretary of state, secretary to the Treasury, and envoy at the Hague, until the schism of the Whig Ministry, which terminated in the resignation of Lord Townshend and his brother, as well as his own.

"In 1720, he became secretary to the Duke of Grafton, lord-lieutenant of Ireland; was re-appointed secretary to the Treasury, and again deputed to the Hague.

"In 1723 he commenced his embassy to Paris; and continued to fill that important station until 1730. In 1733 he was nominated embassador to the States-General, and remained at the Hague until 1739, when he returned to England.

"During the whole period of Sir Robert Walpole's administration, Lord Walpole was an able and useful coadjutor to his brother, both in and out of Parliament; and was consulted in all business of state, particularly foreign transactions. During his residence abroad, besides official dispatches, he maintained a private intercourse of letters with his brother, and even a confidential correspondence with Queen Caroline, who reposed the fullest reliance on his talents and integrity.

"Although, from the time of his brother's resignation, he filled no official station; yet, in consequence of his abilities, experience, and weight among his party, he retained a considerable influence over many of the ministers; he was confidentially consulted by Mr. Pelham and Lord Chancellor Hardwicke, and often gave his opinion in the most frank and unreserved manner to the Duke of Newcastle, to the Duke of Cumberland, and even to the King.

"The importance of his correspondence and papers will fully appear from this sketch of his life; and it would be difficult to point out another character, who, for so long a period, was more

trusted with the secrets of government, more acquainted with the motives and springs of action, and possessed more influence in the direction of foreign and domestic affairs." P. ix.

The materials from which the author has composed this work, were, he informs us, Mr. Walpole's Apology, written by himself towards the latter end of his life, and still preserved in his own hand-writing, containing a candid and lively narrative of his transactions from 1715 to 1739; his extensive correspondence during his embassy at Paris; his correspondence with Queen Caroline, and other branches of the royal family, not before printed, particularly his letters to the Duke of Cumberland in 1746 and 1747; his miscellaneous correspondence from 1742 to 1757; thoughts on Prussian alliances in 1740; rhapsody on foreign politics, occasioned by the treaty of Aix-la-Chapelle in 1748, and that with Spain in 1750; and several drafts of speeches in Parliament, on continuing Hanoverian troops in British pay, 1743; on the supply to the Empress-Queen in 1749; and the fulfilment of his majesty's engagements with the King of Poland in 1752. In addition to these, Mr. Coxe has also been favoured with permission to copy or extract from the Hardwicke papers, the Hampden papers, and those of Sir C. Hanbury Williams, in the possession of Capel Hanbury Leigh, Esq. as well as Mr. Etough's "Minutes of Memorable Conversations with the late Lord Walpole, Baron of Wolterton, with Remarks on his Character and Conduct."

"The principal documents from which I have compiled these Memoirs, being in manuscript, I have had little occasion to draw my materials from printed narratives; but I have not omitted to cite those authors on whose testimony I have advanced any material fact." P. xv.

"From the resignation of Sir Robert Walpole, I have expatiated more largely on the history of the times. I have attempted to develope the characters and administrations of Lord Granville, Mr. Pelham, and the Duke of Newcastle; to sketch the state of parties, particularly the contests for power between Lord Granville and the Pelhams, and between Mr. Pitt and Mr. Fox; and to form a connected narrative of political transactions, from 1742 to the death of Lord Walpole in 1757. With this view, besides the correspondence of Lord Walpole, I have introduced various letters from the Duke of Newcastle, Lord Chancellor Hardwicke, Mr. Pelham, and Mr. Fox." P. xvi.

The death of his college friend, the young Marquis of Blandford, in 1703, disappointed Horatio's hopes of en-

tering the army; he took chambers in Lincoln's-Inn, and commenced the study of the law, but relinquished the profession, being appointed in 1705 secretary to Brigadier-general Stanhope, envoy and plenipotentiary to the Archduke Charles, son of the Emperor Leopold, and acknowledged King of Spain by the allies. Such a subordinate situation of course precluded him from any particular distinction, and he only animadverted on the superstition and phlegm of the Archduke Charles, who, although contending for the Spanish crown, stopped at Barcelona and Montserrat to return thanks to the Virgin and St. Antonio. Unhappily both Austrians and Spaniards are still the slaves of such pestiferous superstition; and hence one of the principal causes of all their disasters. It was, however, during his embassy to Paris that Mr. Walpole's character was developed and his skill and address properly called into action. The following statement of the origin and progress of the alliance between George the First and the Duke of Orleans, as regent of France, although stated in the manner most forcible to the Walpolian whigs, unfolds one of their fundamental errors.

"The peculiar situations of the Duke of Orleans and George the First changed the discordant politics of the two cabinets, and united the interests of England and France. By the treaty of Utrecht it was stipulated, that the crowns of France and Spain should never be joined in the same person; and Philip Duke of Anjou was acknowledged King of Spain on renouncing his right to the crown of France, which was to devolve on the Duke of Orleans should Louis the Fifteenth die without issue male. The young monarch being of a sickly constitution, this event was not improbable; and Philip, notwithstanding his renunciation, entertained designs of ascending the throne of France, and was countenanced by a considerable party in the kingdom. Hence the Duke of Orleans, threatened with the loss of the succession, favourably received the overtures of England as the only power able to support his right: and George the First was equally anxious to conciliate the friendship of France, as the principal means of counteracting the schemes of the jacobites, and annihilating the hopes of the Pretender. When their interests thus concurred, it was not difficult to adjust the conditions of a treaty of alliance: after a few obstacles and delays, occasioned by the volatile character of the Regent, a negociation was commenced by the Earl of Stair at Paris, continued by Mr. Walpole and Chateauneuf the French minister at the Hague, and finally concluded by secretary Stanhope, and du Bois the confidential friend of the Regent.

"The principal articles of the treaty which formed the bond of union between the two countries, were, on the side of the Regent,

to send the Pretender beyond the Alps; and on the part of George the First, to guaranty, in conformity with the peace of Utrecht, the eventual succession of the house of Orleans to the crown of France. This singular alliance, concluded on the 21st of August 1716, formed the commencement of a new æra in the political annals of Europe, and united the rival powers of France and England, whose enmity had deluged Europe with blood, and whose union produced a long and unexampled period of peace and tranquillity.

"From the conclusion of this treaty the great object of the English cabinet was directed to keep the Regent steady to his engagements, through the channel of du Bois, who was gratified with a large pension from the King of England *. To attain this point, it was necessary to procure the dismission of Villars, Noailles, Torcy, and d'Uxelles, who were attached to the old system, and gradually to raise du Bois to the office of prime minister. But to compass this scheme was no easy task; for notwithstanding the wonderful ascendancy which du Bois had acquired over his illustrious pupil, the Regent did not without great reluctance consign to him the supreme direction of the state.

"Misinformed writers have asserted, that the advancement of du Bois was as unobstructed as it was rapid, and that the Duke of Orleans was as eager to promote him as he was to be promoted. The dispatches of the Earl of Stair † prove the falsity of these unqualified assertions, and show that the Regent hesitated, that du Bois almost despaired of conquering his repugnance, and that his success was principally owing to the influence of the English cabinet, by which the Regent from personal motives was governed." P. 45.

"Having thus obtained for du Bois the management of foreign affairs, the next attempt of the English cabinet was to effect the dismission of de Torcy, secretary of state, the inveterate enemy of England, and the ablest minister in the French cabinet.

"John Baptiste Marquis de Torcy, second son of the great Colbert, was born in 1665: brought up under the auspices and improved by the instructions of his celebrated father, he was soon initiated in state affairs, and commenced at a very early period his diplomatic career as secretary and envoy in different courts of Europe. In the twenty-second year of his age he was appointed secretary of state for foreign affairs. He distinguished himself in the negociations which took place on the death of Charles the Second, King of Spain, in regard to the succession of the Spanish dominions, at the congress of Gertruydenberg, and in the conferences which settled the peace of Utrecht. A striking proof of his ability is given in the history of these transactions published

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"* St. Simon affirms that this pension was 40,000*l.*; but this sum was so enormous at that period as to render it probable that he was misinformed.

"† Hardwicke's State Papers, Vol. II.

after his death from his papers*; it is one of the most *curious monuments of the superiority of the French cabinet in every species of intrigue and address in negociation.*

"Torcy continued to enjoy, during the reign of Louis the Fourteenth, the full confidence of his sovereign, and was engaged in secretly promoting the success of the invasion against England, and in making excuses forpermitting the Pretender to reside in Loraine. On the death of Louis the Fourteenth, he was continued in the ministry, as the only person versed in the management of foreign transactions; his capacity for affairs, and the talent which he possessed of rendering business agreeable to the Regent, made him a necessary instrument in the administration. But Torcy† had become obnoxious to George the First, and to the whigs who directed the counsels of England at this period, by his declaration to Lord Bolingbroke concerning the nullity of any renunciation which could be made by Philip Duke of Anjou to the crown of France‡." P. 48.

"* Memoires de Torcy pour servir à l'Histoire des Negociations, depuis le Traité de Ryswick jusqu' à la Paix d'Utrecht.

"† Torcy is represented by the French writers, and particularly by St. Simon, who knew him personally, as remarkable for the mildness of his manners and the placidness of his temper; yet the Earl of Stair has recorded an instance which proves a great want of self-command, and a peevish aversion to the English, at a time when it was the interest of the French court to continue on good terms with them.—See Hardwicke's Papers, Vol. II. P. 530, 535.

"‡ Though the peace of Utrecht had obliged the Spanish branch of the Bourbon family to renounce by oath the right of succession to the crown of France; yet the doctrine of its invalidity, as an act void *ab initio*, had been publicly avowed. Torcy frankly owned to Lord Bolingbroke, 'The renunciation desired would be 'null and invalid by the fundamental laws of France, according 'to which laws the nearest prince to the crown is of necessity the 'heir. This law is considered as the work of Him who has esta-'blished all monarchies, and we are persuaded in France that 'God only can abolish it. No renunciation therefore can destroy 'it; and if the King of Spain should renounce it for the sake of 'peace, and in obedience to his grandfather, they would deceive 'themselves, who received it as a sufficient expedient to prevent 'the mischief we purpose to avoid.'—See Report of the Secret Committee, P. 13.

"Torcy made no scruple of publicly declaring that this expedient, which had been devised to prevent the union of France and Spain under one monarch, could be of little force, as being inconsistent with the fundamental laws of France. 'This decla-'ration,' observes a judicious author, 'gives a remarkable instance 'of the weakness or wickedness of that administration, who could 'build the peace of Europe on so sandy a foundation, and accept 'of terms which France itself was honest enough to own were not 'to be maintained.'—Letter to Two Great Men, P. 20." P. 48.

This declaration of de Torcy, which must be confessed to be not entirely devoid of foundation, is particularly worthy of attention at present, when we see a family dethroned, made prisoners, and their sovereignty usurped, all on the pretext of a *forced* "renunciation!" But what are "fundamental laws" to a man who barters states, and transfers oaths of allegiance, with all the indifference that a jockey changes his horses.

Mr. Coxe certainly discovers rather too much leniency in treating of the character of the licentious Abbé du Bois, tutor of the Regent Duke of Orleans. We would not, indeed, have him to adopt the malignant censure of St. Simon; but as a divine it was his duty to have pointedly stigmatised the infamous life of this abandoned priest, and also the corrupt see of Rome, which made such a man an archbishop and a cardinal! Surely it would not have detracted from the merits of his hero, to have expressed his own detestation of Du Bois's crimes. That he should pardon the extravagant licentiousness of the Regent, is much less extraordinary, as many of the prince's vices were derived from his tutor. To discriminate truth from falsehood, justice from injustice, may not indeed be essential to such hybrid compositions as "Memoirs," although it is the first object of history. Yet the writer who betrays either negligence or laxity of moral rectitude, in extenuating the vices of ambitious intriguers, can never extend the fame of the truly illustrious dead. Morality, like chastity, is still revered even by those whose lives are the least influenced by it. We would not, however, be understood to reflect on our author's own moral principles, but rather on his indecisive or vague manner in detailing the history and progress of Cardinal Du Bois and the Duke of Orleans. He has, indeed, very justly rested their defence, in a great measure, on the notorious falsehood of some of the charges brought against them by the diabolical spirit of the *saintly* Madam Maintenon. This is another instance of the evil consequences, as well as the defeat of malignity. Madam Maintenon, like some English female saints of the present age, blended the offices of religion and all the exterior characters of piety with several atrocious vices. In order to advance her favourite Duke of Maine, she accused the Duke of Orleans with poisoning three French princes, and with a design to destroy the whole royal family. The profound cunning with which this odious insinuation was propagated, made a strong impression on Lewis XIV; but its extrava-

gant falsehood was soon detected; and its malignity not only defeated itself, but became a veil to all the excesses of Orleans and Du Bois. Popular opinion, which ever runs to extremes, not satisfied with proving them much injured individuals, metamorphosed them into virtuous and enlightened statesmen. Historians, it appears, still admit the delusion. As to Du Bois, or any other minister who takes *bribes* from foreign states, there is but one reward for him; that is, to be suspended on the gibbet of eternal infamy.

A considerable part of these Memoirs are appropriated to narrate Mr. Walpole's labours and negociations at Paris, relative to the creation of the Marquis of Vrilliere, who married a bastard daughter of the King of England, a duke and peer of France. The whole of these proceedings, it may be readily believed, are contemptible enough, and serve only to show the weakness and littleness of statesmen, as well as the inanity of pompous negociations. To Mr. Walpole's honour, he firmly resisted this business, which had so long and so deeply interested our embassador, Sir Luke Schaub, at the French court.

We here find some additional proofs of the infamous character of Bolingbroke, who bribed the Duchess of Kendal with eleven thousand pounds, by which means he obtained the favour of the King. Lord and Lady Bolingbroke were both constantly employed intriguing in France with the party hostile to this country; and Sir R. Walpole would never have consented even to the restoration of his family estate, had not the King threatened him with dismission if he persisted in refusing. Hence the origin of Bolingbroke's "unceasing enmity to the character and administration of Sir Robert," who prevented his complete restoration. Archbishop Herring, in a letter to Mr. Etough, observes, "Bolingbroke was so *abandoned* in all respects, that I always and shall reverence Sir Robert Walpole for setting his face against him." An intrigue of Lady Bolingbroke's, to give up Gibraltar, drew forth the following remarks by Lord Walpole, in a letter from Paris. "To serve Lord Bolingbroke's ambitious views, there is certainly nothing so black nor base that that dear couple [Lord and Lady Bolingbroke] will not say or do; though his lordship is the greatest poltroon that was ever known." Several other anecdotes are related of the baseness of this man, whose talents procured him a temporary reputation, but whose writings are happily sinking into oblivion. Of his historical character we shall have occasion to speak hereafter.

The most gratifying details in these volumes are those of Mr. Walpole's negociations and communications with the virtuous Cardinal Fleury. Both these statesmen were sincere in their desire of peace and friendship between France and England; both reposed implicit confidence in each other's integrity; and both endeavoured to check intriguing and deception. The good cardinal, however, was easily persuaded by Mr. Walpole to preclude one of the ablest statesmen then in France, the Marquis de Torcy, from the councils of his sovereign. Torcy was supposed to be hostile to England on account of his frank declaration of the nullity of Philip's renunciation of the French crown. Walpole called him a Jansenist; and the cardinal acquiesced in the charge, and never admitted him into office.

With respect to the existence of the secret treaty between Austria and Spain, in 1725, which gave rise to a controversy still undecided, and which was positively but evasively denied by the German and Spanish embassadors in London, we have the following facts, which seem to settle the question. To the assertion that Mr. Walpole firmly believed in the existence of that treaty, is added the following statement in a note, which also tends to illustrate the accuracy and the truth of the writings called historical by little Mr. William Belsham.

"I have, in the Memoirs of Sir Robert Walpole, asserted, 'that 'the papers and documents submitted to my inspection fully dis-'play the proofs on which the reality of the secret articles was 'formed,' and which occasioned the public declarations of the King and ministers in parliament; that the Emperor and King of Spain proposed to attempt the recovery of Gibraltar and the restoration of the Pretender. I flattered myself, that the documents I had inserted in the Correspondence, and the proofs I had given in the Memoirs, would be sufficiently decisive, in the opinion of any reasonable and unprejudiced person, to certify (as far as was compatible with the nature of such evidence) the existence of the secret articles. The only contradiction to these proofs was the simple disavowal of the Emperor; but his assertion can be of little weight in this instance, as he equally denied other secret stipulations, which were afterwards proved. In fact, the *confidential* letter from Count Zinzendorf, the Emperor's favourite minister, to Palm, confirms beyond a doubt the secret resolutions of the Emperor.

"'Do they say there is a secret engagement entered into in the 'offensive alliance concerning Gibraltar? That is the greatest un-'truth, as the treaty itself shows. Do they say an agreement is 'made concerning the Pretender? That is likewise the greatest 'untruth that can be imagined. Let them ask all the Jacobites, 'whether they have heard one word from us or from Spain that

'could be construed to mean such an enterprise, SO LONG AS WE 'DON'T ENTER INTO A WAR? *but then we shall help ourselves as well* '*as we can.* In short, the mad English ministry shall never bring 'us to any thing through fear: our measures are so taken, that cer- 'tainly we shall be able to oppose the aggressor.'

"These words, if they mean any thing, prove the point in dispute. For it cannot be supposed that the Emperor intended to assist the Pretender, unless he entered into a war with England; and that war could only be avoided, on the part of England, by acceding to the treaty of Vienna, which stipulated the restitution of Gibraltar, and contained articles inimical to the commerce of England, and the subsisting treaties in Europe.

"It is needless to quote any more of this extraordinary letter, which contains only vague assertions of the Emperor's peaceable desires; yet Mr. William Belsham cites this very letter as 'an *his-* '*torical demonstration,* that the intelligence upon which the court of 'London relied in this instance was wholly erroneous, from what- 'ever quarter, or with whatever view or intention it might have 'been communicated.' I must however remark, that this author, with his usual inaccuracy of quotation, when a passage militates against his own opinion, has omitted two threatening sentences; the first beginning with, 'In short the mad English,' &c.; and the second, which thus concludes the letter: '*What then is the cause and* '*reason for making war? The augmentation of* 30,000 *men goes on,* '*and we are sure of many friends.*'

"The same author, after citing the sentence of the Memoirs, at the beginning of this note adds, 'If this cloudy jargon be intended 'to convey a belief of the reality of this design, let him produce 'those papers and documents which he pretends to have been sub- 'mitted to his inspection, and which shall outweigh and supersede 'the positive and confidential declaration of the imperial prime 'minister to the imperial embassador, actually resident at the court 'of London.' Mr. William Belsham's Two Historical Dissertations, page 82.

"I am unwilling to deluge the public with more state papers, after having published two thick quarto volumes; but it will be a sufficient answer to Mr. Belsham's challenge, to subjoin the fifth article of the secret treaty, which was communicated to Platania and Carraccioli, the two Sicilian abbots, by King Philip himself:

"'5° Their Cesarean and Catholic majesties, foreseeing that the 'king of England will oppose the execution of such designs, as well 'in regard to his particular interests, as not to lose his umpireship in 'Europe, for which reason he will undoubtedly engage the English 'nation, and unite the Dutch and other princes in his league, they 'oblige themselves to seek all methods to restore the Pretender to the 'throne of Great Britain; to which end the Catholic king was to 'make use of the pretence of the restitution of Gibraltar, which he 'was to demand immediately as soon as the peace of Vienna was 'published.'

"The free remarks which these ecclesiastics made on the secret articles, inflamed the resentment of Philip, and he banished them from Spain. They then retired into France, enjoyed the protection

of the French government, and imparted much useful intelligence to Mr. Walpole. I trust this document, in addition to those already published, will show the futility of opposing *vague conjectures* and *perverted reasoning* against positive fact." P. 250.

(To be continued.)

An Elegiac Tribute to the Memory of Lieut. Gen. Sir John Moore. By Mrs. Cockle. 4to. pp. 16. 2s. Chapple. 1809.

WHATEVER we may think of a general who in a panic suffered himself and his troops to be *hunted* two hundred miles by a force which he could have two hundred times annihilated; who, after having his army reduced by the sickness of disappointed valour, the unnecessary fatigues of a precipitate retreat, and the effects of inclement weather on their almost naked bodies, at length charged, fought, and *conquered* the enemy, even when he had concentrated his forces! a general, who spent months at his head-quarters as ignorant of the situation of his allies or his enemies as of the hour of his conception, and only occupied himself in writing vindictive letters against a country which he ought to have known was mountainous, sterile, inhospitable by nature, thinly inhabited, and destitute of every kind of military accommodation or resource, and against a people — ignorant, obstinate, prejudiced, but brave, honest, patriotic, and generally virtuous; whatever we may think of a general who threw his gold into the rivers instead of freely dividing it among his brethren in arms, who *burnt* his magazines of clothing at the very time that his soldiers were *ragged*, and exposed without food or sleep to the most intense cold and storms of snow, and who precipitately abandoned all the impregnable passes in the country of his allies to their enemies; we cannot withhold respect from the philanthropy, genius, and patriotism, evinced in this elegant "Elegiac Tribute to the Memory of Sir John Moore." He fell into the arms of immortal Fame and fruitless Victory at the moment he was about to be enveloped in a cloud of disgrace. His memory will be hallowed by the patriot Muse, while his country perpetuates his name in marble. Yet posterity may perhaps recognise some analogy between his fame and his victory, and the tribute of the poet greeted as in the appropriate sphere of fiction.

In thus frankly expressing our opinion of a brave man,

who has fought, bled, and fallen in the service of his country, we certainly cannot be supposed to be actuated by any hostile emotion, or any other sentiment than the love of truth and justice. Neither are we ignorantly declaiming on impracticable things. We have sojourned in the country which General Moore traversed; we know the disposition, principles, *indole*, manners, and customs, of the people; we are also perfectly aware of the badness of the roads, the numerous and almost insuperable difficulties which an army must encounter at every step; the want of provisions and every kind of domestic accommodation; the peculiar disinclination of the people to communicate with strangers (especially heretics), their reluctance to sell them their goods even for money, and their eternal dread of dearth and famine; their absurd prejudices, obstinacy, and caprices; their indignation, occasioned by what they deem a national affront, at all foreigners who cannot speak fluently their diverse dialects; and their general distrust of strangers, with whose characters they are unacquainted; all contribute to render a campaign in Spain the most arduous and difficult enterprise which could be undertaken by an English officer. Notwithstanding these and many more embarrassing circumstances, which we could enumerate, that Englishman who once convinces a Spaniard of his candour, honesty, and favourable opinion* of Spain, will ever after have a firm, faithful, and generous friend. There is perhaps no other country in Europe where prudence and address can do so much, and none where violence or force can effect so little. It is peculiarly the country of enthusiasm, heroism, and intrepidity. The genius and the hero, who manifests zeal, conceives rapidly

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* Little care was taken, we suspect, to display such opinions, or to persuade the Spaniards that we were *heartily* and *disinterestedly their friends*; on the contrary, whether from the pressure of harrassing and accumulated difficulties, or from a naturally petulant disposition, the language of detestation, abuse, and even curses, were liberally bestowed on them and their country. This conduct, accompanied with other acts which must pass unnamed, very naturally excited the indignation, and in some cases the vengeance, of the people. Yet our "blanket heroes" complain of their inhospitableness, and our "perfumed popinjays" of fatigue! A soldier would be ashamed to murmur at the temporary privation of roast beef and down beds. Those epicene bipeds of a Hyde-Park review may disgrace, but certainly cannot serve, their country.—*Rev.*

and executes effectually whatever tends to the honour of Spain, will be revered, obeyed, and may become invincible; but the cold calculator, the dry reasoner, the man of method and business, however great his knowledge, however respectable his endowments, and profound his skill, will be invariably despised, shunned, and ridiculed. *El genio del hombre no está á mi gana*, exclaims the Spaniard; and neither prudential reasons nor self-interest will ever induce him to have any further communication or correspondence with him. Between them there exists none of those natural sympathies of heart, nothing of that congeniality of mind, which insensibly draw and unite persons together: they are of opposite sentiments and feelings; the Spaniard retires more than ever attached to the fancied superiority of his own imagination, and the reasoner can perceive no cause for abandoning his consequences and his prudent anticipation.

From this view of the Spanish character, the reader will be at no loss to decide why General Moore, and some other British officers, should have imbibed such adverse impressions of the general disposition of the Spaniards, and supposed them lukewarm in the cause of their country. It manifests great weakness or want of candour to pronounce dogmatically on the character of any people or nation, merely from traversing one of its provinces, especially in a country where every one has not only its peculiar laws, manners, and customs, but also its own dialect. But it was particularly delusive and unjust to draw any general conclusions from the state of Gallicia—a province which has had so much intercourse with the miscreant Irish, who have artfully aroused all the religious prejudices of the vulgar, who have fabricated extravagant tales of English hostility to papists, and who have adopted every other wicked artifice calculated to excite in the Gallicians a permanent aversion from the character and principles of Englishmen. Surely he must be a very prejudiced observer, indeed, who could not discriminate a palpable difference between the conduct of the people in Estremadura and Gallicia. We have, however, too long detained our readers on this subject, and must now introduce the poem.

" What frequent tears the Patriot Muse has shed:
A nation's tribute to her mighty dead!!
What suns have set in Glory's radiant way,
To gild with cloudless beams a brighter day!

Succeeding Wolfes, in conquest's glowing hour,
Succeeding Chathams, eloquent no more!
From the parch'd plains of Egypt's barren sand,
And there, where Tagus laves fair Lisbon's strand,
To that where Trafalgar's victorious wave
Saw dear-bought laurels deck a Nelson's grave;
In the full blaze of victory's bursting light,
What orbs have sunk and left the sudden night!
Yet shed their parting beams of brightness here,
To shine unsetting in a purer sphere!
Another falls — and Moore's unconquer'd name
Gives a new hero to a nation's fame." P. 3.

The poet then describes, with considerable strength and felicity of expression, the mental endowments and achievments of her hero in different quarters of the globe. To the glorious list could we have added, that instead of vacillating months at Salamanca *, he passed in the enemy's rear, joined his allies at Tudela, changed the fate of things there, and mingled his blood and his arms with the immortal heroes of Zaragoza; we should then indeed have "melted with the melody of her lays." Unhappily, experience seems to be lost on mankind; and after the lapse of a century, the drama of Peterborough and Galway has again been rehearsed before us. There are energy, beauty, and fidelity, in the following description: —

" A Tyrant nods — and o'er a fated land
Fell Usurpation hurls her flaming brand,
Then flings it furious o'er the peaceful plain,
Blood on her brow, and terror in her train;
Her drooping children, peaceful now no more,
Mark the dire progress of its blasting pow'r;
See its red glare in dreadful ruin rise,
And turn — to Britain turn their suppliant eyes.
That generous Britain, on whose sea-girt breast,
Peace, the fair exile, guards her halcyon nest,
Rears 'mid the victor wave her radiant form,
Strong in the whirlwind, fearless in the storm;
Nor asks in vain — a nation's ardour pours
Her matchless heroes from her friendly shores.
' Nor Desolation marks the scene alone,
But captive monarchs, and a vacant throne.
Madrid's proud walls beheld the impious deed,
Arm'd her brave chiefs, nor fear'd the glorious meed;

* Perhaps, indeed, this might not be the fault of the commander, but of the contradictory orders which he received. In justice to the memory of the deceased, it was necessary that this point should be ascertained; *the campaign was entirely left to his discretion!*

Mark'd with exulting eyes her patriot band,
And hail'd the heroes of her native land;
Saw their bright colours blending hues combin'd,
And Britain's name with fair Iberia's join'd."

" What though rude War's licentious footsteps stray,
Through all thy blushing wilds, thy fragrant way;
What though she bid her rough unsparing hand
Seize the rich treasures of thy blooming land;
Yet raise the pensive eye — yet smiling see,
One dazzling wreath of deathless victory;
Whose sweets immortal deck a WELLESLEY's brow,
Unfading trophies from a fallen foe!"

From the liveliness and strength of the likenesses, we were preparing to remonstrate against the justice of the epithet "*mightier* conqueror," till we recollected the adage, *sæpe poetarum mendacia dulcia finxi.* We must extract, however, the following apostrophe, which does equal honour to the departed hero, the head, and the heart of our author.

" Ye brave companions, who, in honour's day,
Still fearless trod with him her dangerous way;
Ye who still *live*, his high deserts to tell,
And ye, alas! like him, who nobly FELL,
Take from the mourning Muse her grateful tear,
Nor think it falls alone to deck *his* bier;
For ALL it trembling fills her pensive eye;
ALL claim alike a nation's sympathy;
Whilst nobly emulous, like you to prove,
Britannia's bulwark and her monarch's love,
The proud protectors of her righteous cause,
The unrivall'd champions of her equal laws,
Succeeding heroes by *your* names inspir'd,
With rival zeal, with rival ardour fir'd,
Like you triumphant shall her laurels share,
Her pride, her hope, her glory, and her care."

There is one feature in this noble "Tribute," which is now become so rare, that we shall be pardoned, if not thanked, by every independent mind, for holding it up to general admiration; we mean its perfect freedom from every designing or selfish idea, from every sentiment of interested adulation or groveling sycophancy, and even from the talentless vanity of "an avarice of praise." Throughout the whole we behold the soul of genius, humanity, taste, and genuine English independence and patriotism. The concluding lines have another excellence equally deserving of attention. They manifest an enlightened mind, conscious

of the beneficence of Providence, clearly conceiving just notions of the power and goodness of the Sovereign Arbiter, and deeply imbued with the true sublimity of Christianity, very different from the vulgar cant of modern evangelicals. Although we have already extracted liberally from this interesting poem, the concluding prayer is so apposite and so proper at present for every subject of the United Kingdom, that we feel it a duty to insert it.

> " Amidst the mercies of a chastening hand,
> May holier zeal preserve this favour'd land!
> Protect her altars in the threaten'd storm,
> Nerve the rais'd arm, to shield their sacred form:
> That lifted arm, which strong in Virtue's cause,
> Would guard her King, her Liberty, her Laws!
> And fix that diadem, which sparkles now,
> With gathering glory, on a BRUNSWICK's brow;
> Preserve its lustre from a TYRANT's pow'r,
> Yet grateful turn to HIM in conquest's hour,
> That BETTER trust, whose hand sustains on high,
> The great, th' eternal chain of destiny!
> And as the cloud for ISRAEL's favour'd race
> Still mark'd his presence, and his resting place,
> Oh! let the kindred beam reposing here
> Yet show his guardian, his directing care;
> Yet point to Britain's sons the radiant way,
> Whilst future MOORES, on many a distant day,
> Like him shall triumph, and like him shall prove,
> A nation's gratitude, a nation's love!
> And rival heroes, bending o'er his urn
> In awful pause, this patriot truth shall learn;
> Marking the track his conquering footsteps trod,
> The path where Glory points, conducts to GOD." P. 11.

Would to God the campaign which gave occasion to this poem had been *planned* or *executed* with equal ability! But while our ministers think it best to have *no* plan, lest it should be violated, or embarrass their generals, and while the latter are more desirous of marching or negociating than conquering, it is not surprising that discomfiture, disaster, and ignominy, should pursue our arms. The march of the English troops in Spain was projected in ignorance, executed with *ill-natured* contempt, and terminated with the most fatal disgrace. No man of sense would have drawn the enemy to the great naval *depot* of the kingdom, where a fleet of nine sail of the line and immense naval stores must inevitably fall into his hands!

AGRICULTURE AND BOTANY.

The Practical Norfolk Farmer; describing the Management of a Farm throughout the Year; with Observations founded on Experience. 8vo. pp. 140. 5s. Stevenson and Co. Norwich; Scatcherd and Letterman, London.

THE superiority of the Norfolk system of husbandry is so generally admitted, that, notwithstanding the numerous volumes which have been written on it, a brief and accurate account, like that contained in this work, of the different process adopted during each month in the year, must still be very convenient to farmers and agriculturists in general. The author has modestly concealed his name; but he assures us, that his "observations are such as have occurred during 30 years experience as a practical farmer on the different soils of the county." This book bears internal evidence of the truth of his assertion, as it is devoted to a full and impartial statement of facts, without any alloy of theoretical speculation garbled from ill understood works on chemistry. Our Norfolk farmer begins the agricultural year with September, and details the nature and order of the business of his farm during every succeeding month till the August following, describing the methods of preparing manure, tilling, planting, reaping, &c. with considerable neatness and perspicuity. We shall extract the author's account of the "different courses of farming" in Norfolk.

"The turnip system of husbandry, as it is usually termed, has prevailed in this county for near a century with unrivalled success, and would with the same attention, no doubt, be found as beneficial in different parts of the kingdom. In the south part of the county, the land consisting of a strong clay, the four-course husbandry prevails; 1st. of turnips, 2d. barley or oats, 3d. clover, and 4th. wheat. Where beans can be grown with advantage, they pursue the following method; 1st. turnips, 2d. barley or oats, 3d. clover, 4th. wheat, 5th. beans, 6th. wheat. The five-course husbandry is often practised here: 1st. turnips, 2d. barley or oats, 3d. clover, 4th. wheat, 5th. barley or oats, and invariably manure for their turnip and wheat crops.

"In the south-west part of it, where the land is light and the success of their crops depends in a great measure on the sheep, they pursue the following course; 1st. turnips; 2d. barley; 3d. grasses, a considerable part of which is fed; 4th. grasses fed; and 5th. wheat or rye. By this system a fifth part of the land is with turnips and two fifths with grass, and a greater quantity of sheep fed than by any other method, and the turnips being sowed from wheat stubble, produces a superior crop than, from the appearance of the soil, could be supposed.

"In the east part, the four-course husbandry is practised: the land being ploughed up for wheat, after the first year layer, on the clover stubble; this district consists chiefly of a good loam, but in those parts of it which is lighter, the six-course husbandry prevails.

"In the west, north, and north-west, which comprise the most considerable part of the county, the six-course husbandry, with few exceptions, is adhered to: 1st. turnips; 2d. barley or oats laid down with clover and grasses; 3d. clover and grasses mowed; 4th. grasses fed; 5th. wheat; 6th. barley or oats. This excellent system, the best adapted for the soil, which consists chiefly of a sandy loam, ought never to be deviated from; and as, in these districts, the quantity of pasture and meadows is inadequate to the arable land to that in the south parts, a greater quantity of stock can be fed."

This volume, which is printed by the publishers at Norwich, and dedicated to T. W. Coke, Esq. M. P. is much more elegant than many of our London works. It looks, indeed, as if it were designed to be read; all the letters are of a bright and deep black, and consequently will neither fatigue the eyes nor exhaust the patience in making out the words, like many (we had almost said most) of the books printed in the metropolis. We are happy to find that this useful style of printing is becoming very general, not only in Scotland, but throughout the whole country.

The English Botanist's Pocket Companion; containing the essential genuine Characters of every British Plant, arranged agreeably to the Linnæan System; together with a short and easy Introduction to the Study of Botany, and an Explanation of the Principles upon which the Classification of the Sexual System is founded. By James Dede. 12mo. pp. 152. 4s. Hatchard. 1809.

NUMEROUS compilations have lately been offered to the public under the convenient title of "Botanical Pocket-books," &c.; but very few, if any of them, are in the least calculated either to facilitate the acquisition of this science, or to initiate tyros in the rudiments of botanical knowledge. They contain, indeed, something of the sexual system, but it may be doubted whether their meagre abstract of it be not much more difficult to comprehend and apply to practice than the complete work. Such compilations are beneath the attention of professed botanists; and to students they are almost unintelligible; they are also confined to mere nomenclature, a circumstance which has very considerably injured and impeded the progress of botanical knowledge. The valuable work of Withering is too voluminous for common use; but Dr. Smith's able "Introduction," which we have recently noticed, will be found equally useful and attracting to lovers of vegetable nature. With respect to Mr. Dede's "English Botanist's Pocket Companion," it is not too much to say, that it is in general greatly superior to most similar works, that the classes are *intelligibly* defined, the common uses of British plants noticed, and their orders and genera explained and described. The author acknowledges his obligations to Withering's arrangement, which he has adopted with some slight and judicious alterations. Had Mr. Dede added the names of all the known English species of plants, it would not have augmented the size of his work, so much as it would have contributed to its utility.

EDUCATION.

Institutes of Latin Grammar. By John Grant, A.M. 8vo. pp. 464. Longman and Co. 1808.

ONE of the greatest obstacles to the rapid acquisition of Latin, is the too general conviction that, as it is "a dead language," it is both unnecessary and impossible to speak it. Under this impression almost all our Latin grammars have been composed, and are still used, although it is evident, from the short period in which persons learn Italian or German (which are very little less difficult), that to endeavour to speak would be the speediest mode of becoming good Latinists. Mr. Grant, we suspect, had not precisely this object in view, in composing these "Institutes;" yet he has done for the students of Latin very nearly what Chambaud did for those of French, in furnishing a comprehensive collection of rules illustrated by examples, either for translating or writing Latin. It will not be expected, that we should attempt to analyse so copious and multifarious a work, which professes rather to contain what is useful than original. We can therefore only observe, that to persons who have made some progress in the study of Latin, to tutors and others who may wish to improve their grammatical knowledge, Mr. Grant's Institutes will be found more useful than any similar English work with which we are acquainted. The lists of the variously construed neuter verbs will tend to obviate many of those perplexing difficulties which, at first, beset young grammarians, and assist them in comprehending the real import of several idiomatical expressions. We had prepared some observations on the author's "remarks on the classification of certain verbs," which are sensible and judicious; but it would extend this article to an inordinate length to insert them. The general merit and utility of this volume, and the immense number of words and idioms which are illustrated in it, make us regret that the author has not subjoined a verbal index, which would have added considerably to its perspicuity, and also enabled the reader to have turned to all the different pages in which the same word may occur, although for different purposes. The advantage of such an appendage is so obvious, that we presume the ingenious author will yet adopt it. The work, we must say, is shamefully printed, although on good paper; many pages are so pale and colourless, that the accents and Greek characters are scarcely discernible. It is very dishonest to print school books in such a manner, as they must be illegible with a few days' usage.

The Stranger's East-Indian Guide to the Hindoostanee; or grand popular Language of India (improperly called Moors). By John Borthwick Gilchrist, Esq. LL. D. Author of the Hindoostanee Philology, Indian Monitor, &c. Second Edition. 8vo. pp. 226. 9s. Black, Parry, and Kingsbury. 1808.

THE talents of Professor Gilchrist are well known to all persons acquainted with India affairs; and this new edition of his excellent

"Guide to the Hindoostanee," will be gratefully received by all those of either sex who intend to visit the British possessions in the East, or who devote their attention to the study of the oriental languages. The great and arduous labour of reducing such a language to grammatical rules, adapting English characters to express their sounds, and compiling dialogues, must be evident to every reader. The Hindoostanee is by far the most generally useful language in the East; and there are few persons, we are told by Mr. Bayley, "between Cape Comorin and Kabool, a country about 2000 miles long and 1400 broad, who are not conversant in the Hindoostanee; and in many places beyond the Ganges, this language is current and familiar." Dr. Gilchrist's Guide is allowed to be "the plainest introduction to the knowledge of Hindoostanee ever published." When we state that to this concise grammar are added a copious vocabulary of English and Hindoostanee, and Hindoostanee and English exercises, poetical pieces, &c. we presume that all classes of persons, going or trading to India, will find it well worthy of their attention.

POETRY.

The Poems of Richard Corbet, late Bishop of Oxford and of Norwich. The fourth Edition, with considerable Additions. To which are now added "Oratio in funus Henrici Principis," from Ashmole's Museum. Biographical Notes, and a Life of the Author. By Octavius Gilchrist, F. S. A. 8vo. pp. 340. 8s. Longman & Co. 1808.

WHEN we noticed the excellent tract in defence of Ben Jonson, by Mr. Gilchrist, we could not help expressing our wish that the author would pursue his researches, and favour the public with a more extensive work. The present volume had then appeared, and we can trace, in the well-written life of the worthy bishop, the same felicity of illustration, the same happy talent of extracting all the wit and humour without any of the verbiage of ancient writers, which are so conspicuous in the defence of Jonson. Bishop Corbet was born at Ewell, Surrey, in 1582, and died at Norwich in 1635. His poetical effusions were never intended for publication, yet we apprehend that the reader will not be dissatisfied at Mr. Gilchrist for bringing them before the public in a more complete and collected manner than they have hitherto appeared. Seventeen of the pieces here published, besides the original account of the author's life, and several curious notes and illustrations, are not contained in any other collection of the bishop's poems. "His panegyric," observes Mr. Gilchrist, "is liberal without grossness, and complimentary without servility; his satires on the Puritans, a pestilent race, evince his skill in severe and ludicrous reproof: and the addresses to his son and parents, while they are proofs of his filial and parental regard, bear testimony to his command over the finer feelings. But the predominant faculty

of his mind was wit." It is impossible to convey any adequate idea of these memoirs and illustrations, by an analysis; we shall therefore extract one of the short poems.

" *To the Ghost of Robert Wisdome.*

" Thou, once a body, now but aire,
Arch-botcher of a psalme or prayer,
From Carfax come:
And patch me up a zealous lay,
With an old *ever and for ay*,
Or, *all and some.*
Or such a spirit lend mee,
As may a hymne downe send mee,
To purge my braine:
So, Robert, look behind thee,
Least Turke or Pope doe find thee,
And goe to bed again."

We lament that a portrait of the learned and ingenious bishop is not attached to this volume, particularly as it is said that he had "a face which might heaven to affection draw." Such an addition was practicable, as there is an acknowledged good one of him in the hall of Christ Church, Oxford.

The Council of Hogs, a descriptive Poem, containing a patriotic Oration to the Swinish Multitude. 8vo. pp. 16. 1s. Hatchard. 1809.

UNHAPPILY this is not the age for chaste and delicate satire, still less is this a proper subject for it. It is vain to talk of honour, truth, consistency, justice, and such like things, to those who can feel only a "cat o'-nine-tails." In other times we should have expected the author's well-designed poem would have been useful in exposing the nefarious practices of unprincipled men; but vice is become too callous, too gigantic to be shamed by a simply ludicrous contrast with virtue.

The Flowers at Court. By Mrs. Reeve. Small 8vo. pp. 30. 2s. 6d. Baldwin. 1809.

MRS. REEVE very justly thought that the Court of Flora should not pass uncelebrated; and that the subject might not only be amusing, but instructive, in the science of botany. Should she succeed in drawing but one hapless fair one from the naturally debilitating and necessarily vitiating music-mania of the day, she will have done some positive good to her kind. The preceding works of this nature are thus introduced:—

" In a bow'r where the *Rose* and the *Eglantine* twin'd,
Sad and pensive the once laughing Goddess reclin'd;
To her, Gossip Rumour had whisper'd the tale
That the Peacock in splendour his friends would regale;
That the Grasshopper boasted of having his feasts,
And that concerts and balls had been given by beasts;

That e'en Fishes, resolv'd such diversions to share,
In their coral abodes had a gala more rare.
Ah! Flora exclaim'd, shall my beautiful train
In their own native woodlands neglected remain?"

In this style the characters of all the more generally known plants are introduced to the Court of Flora; and Mrs. Reeve discovers a respectable knowledge of vegetable phenomena. Her views and moral principles deserve our commendation, and her verses are easy and flowing.

MISCELLANEOUS.

The Young Sea-Officer's Sheet-Anchor; or a Key to the Leading of Rigging, and to practical Seamanship. By Darcy Lever. 4to. pp. 120. 1l. 11s. 6d. Gill, Leeds. Longman and Co. London. 1808.

THIS is certainly the most complete representation of all the mechanical operations of seamanship which has yet appeared. The author has accurately delineated, on one hundred and eleven large quarto plates, containing five hundred and eighty-seven figures, all the different parts of the rigging, the various positions of the ship, sails, shrouds, masts, yards, tackles, ropes, cables, anchors, tacks, buoys, compass, &c. &c.; with ample directions for splicing ropes, making sails, &c. This work, which evinces great labour and attention, is patronised by the Admiralty and the East-India Company, as well as recommended by a dozen admirals and as many captains, besides several respectable masters of merchant ships. The engravings are neatly executed, and are very creditable to the talents of Messrs. Butterworths of Leeds. This "Key to Rigging and Seamanship," will also be useful to ship-owners, as well as the young midshipmen of his majesty's navy. It would, however, have added considerably to the utility of this work, had the author given the dimensions of the sails, cables, anchors, &c. according to the tonnage of the vessel and mode of rigging adopted.

A Collection of Modern and Contemporary Voyages and Travels. Vol. II. containing Travels in Iceland, performed by Order of his Danish Majesty. By Messrs. Olafsen and Povelsen.—*Travels through the four principal Islands of the African Seas; by Order of the French Government, in* 1801, *and* 1802. By M. Bory de St. Vincent.—*The Gleanings of a Wanderer in various Parts of England, Scotland, and North Wales, in* 1804.—*And an Analysis of Holcroft's Travels from Hamburgh to Paris.* 8vo. With 13 Plates. pp. 642. 15s. Phillips.

In the Appendix to Vol. 17, our readers will find a review of a French translation of Olafsen's Travels in Iceland, to which we refer them for an account of their contents. The English translation

professes to be taken from the original Danish. It appears in general to be sufficiently accurate. For an account of St. Vincent's Travels, we must also refer the reader to our review of the original work, Vol. 19, p. 457. Holcroft's Journey from Hamburgh to Paris was examined at considerable length in our Nos. for May and July 1804. The "Gleanings of a Wanderer" consist of transitory descriptions of the different places of importance from York to Edinburgh, Aberdeen, Inverary, Glasgow, Carlisle, Lincolnshire, Staffordshire, Herefordshire, Monmouth, and Chester; the whole interspersed with historical and biographical anecdotes, which give an interest to the hasty outline. The reader will find both amusement and instruction in this volume, at a very moderate expense.

REVIEWERS REVIEWED.
CRITICAL REVIEW.

To the Editor of the Antijacobin Review.

Sir;

LETTER III.

IN my last letter (p. 84 of this volume) I exhibited to your readers a specimen of the behaviour of the Critical Reviewers on subjects relating to *politics* and *government*. It there appeared, that these writers exert their utmost zeal, and nearly exhaust language, in depicting the corruptions of our government, the folly and wickedness of its agents, and our general state of oppression and sufferings. This reprobation of the agents of state, it was proved, is not confined to any one set of men or of ministers, but is bestowed pretty equally on all; on whigs and tories, on the violent and the moderate, the profligate and the virtuous, on their greatest favourites while in opposition, whenever they are the servants of his majesty, or act in concert with their measures. It was proved, too, by a copious induction of particular instances, that in this zeal to inspire us with a hatred of those who conduct our public affairs, and with a strong sense of the evils brought upon us by their misconduct, these reviewers are wholly regardless of the means which they employ, and continually issue forth a torrent of such palpable, shameless, and dreadful falsehoods, as have seldom disgraced the most unprincipled and outrageous calumniators; and that, therefore, their efforts are most mischievous, and directly tend to excite murmurings and discontent, faction and insurrection.

I will now show, that this critic's exertions are not less mischievous in respect to the *Church* and *Religion*. This position will need little proof to those who have observed the uniform behaviour of other similar spirits. It is a fact highly deserving of attention, that all those persons who have lately distinguished themselves in the work of demolition, have attacked at the same time the *Church* and the *Government* of their country; and, openly or insidiously, have prepared men for their state projects, by lessening their respect either for religion itself, or at least for the established and national

system of it. The perpetrators of the unexampled atrocities in France were prepared for their diabolical work by an almost incredible and successful diligence in propagating infidelity among them. Our own arch-anarchist, the infamous Paine, libelled all earthly governments in his "*Rights of Man*," and the government of heaven in his "*Age of Reason*." And, very generally, those among us who are so loud in their clamours against government, and so eager to reform every thing but themselves, will be found, either such as disregard the dictates of Christianity altogether, such as embrace it in a very partial and mutilated form, or, at the best, such as do not conform to that pure and scriptural system of it which is displayed in the documents of the Established Church. This, indeed, must be the case. So peremptory are the injunctions of the Christian Scriptures, "*Let every soul be subject to the higher powers;* for there is *no power but of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God,* and shall receive to themselves damnation. . . . . *Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.*" "Submit yourselves to *every ordinance of man, for the Lord's sake:* whether it be to the *king,* as *supreme;* or unto *governors,* as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well." So indispensably are Christians required to render unto all who are set over them their due degree of affection, honour, and tribute, according to their office, for their *office' sake* — so awful are the threatenings denounced against disobedience to these injunctions — that no persons who have not learned to reject the authority of such Scriptures; or, which is nearly the same thing, have learned to take profane liberties with them, and to make them speak just what they please, dare act in opposition to them. (See, *e. g.,* Rom. iii; 1st. Pet. ii.) And as the Church, as happily constituted in this kingdom, is the ground and pillar of the truth, and possesses a scheme of worship and instruction adapted above every other system to impress men with right ideas respecting their civil as well as religious duties, so it will be found in fact, nearly without an exception, that in exact proportion as they adhere to her system, they respect the injunctions of Scripture on this head, and are loyal and peaceable subjects. They who adhere to her fully, forget not her early instructions "to honour and obey the King, and all that are put in authority under him," and are usually the most distinguished for these virtues: They who receive her doctrine but reject her discipline, or who respect her discipline but neglect her doctrine, are less to be depended upon, and more liable to be thwarted by the influence of other circumstances: They who reject both her doctrine and discipline, and approach the nearest to unbelievers, or are in reality such, will almost, to a man, be found among our "murmurers and complainers, whose mouths speak great swelling words;" our "filthy dreamers" of some unattainable state of social bliss, "*who despise dominion and speak evil of dignities.*" "These are they who *separate themselves, sensual, not having the spirit;*" who "*deny the only Lord God, and our Saviour Jesus Christ.*" (See St. Jude.) In which of these classes of men our critics are to be ranked, will appear as we proceed.

That they are bitter enemies of our Church, as at present by law established, and zealous promoters of *heresy and schism*, are facts most notorious. They are the avowed and strenuous advocates for the *repeal of the test laws*, and of "*every law*" and restriction which are inconsistent with what is called "*unlimited toleration*," and the forming, in the stead of our present admirably constituted Church, an heterogeneous and most unnatural association of papists and protestants, churchmen and dissenters, including every jarring, extravagant, and impious sect which disgraces Christendom. They allow no religious system to be either scriptural or rational, but that which strips Christianity of its most distinguishing and valuable peculiarities, and reduces it to little more than an improved system of heathenism; this they denominate *unitarianism*. They extol in the highest terms of panegyric the most impudent and blasphemous writers of this sect; such as Evanson, Fellowes, and Stone. They ridicule, they depreciate, they revile, by every possible means, whatever is connected with the Church — her founders, her Liturgy, her Articles, her clergy. This they frequently do with a degree of violence, of ferocity, and of shameless disregard to truth and decency, which is strongly indicative of madness, or of dispositions the most truly diabolical. And this fury against the established clergy rages in exact proportion to their conscientious adherence to their engagements with the Church, and their zeal for her honour. In short, Sir, all the extravagant abuse of the Church and her orthodox sons, which I quoted from this critic in my first letter to show his extreme inconsistency with his former principles, may now be produced as descriptive of his prevailing behaviour. (See Anti-jac. Review, Sept. 1808.)

The fact is, that, as of old, "certain Jews banded together, and bound themselves under a curse, that they would neither eat nor drink till they had killed Paul;" so at present, in this kingdom, there is "a band of persons" who have resolved never to rest, nor to suffer our governors to rest, till they have overturned our present Church Establishment. And, as a celebrated predecessor of these worthies, on witnessing before his death some of the blessed effects of the French revolution, exclaimed, "*Lord, now lettest thou thy servant depart in peace*," so are our present conspirators fully persuaded, that "*Now is the day of their salvation.*" "Much good," they say, "has been done to their cause, by the late discussions which have taken place in Parliament, on the question of Catholic emancipation." And, considering how "truly critical" the times now are, "*never*," it is added, "may the advocates of this inestimable right, in this country, *hope to find a fitter occasion than the present*, for entering into the most arduous, but necessary controversy." Their whole forces are, therefore, summoned immediately to come forth and "bear a part" in it. "To the liberal, among their brethren of the Established Church, they look with confidence for their concurrence.—To the numerous class of Catholics, and the almost equally numerous sects of protestants who differ from our Church, they look with not less confidence for their approbation and our cordial co-operation; and, thus supported, they trust, their plea for

unlimited toleration will not be offered to Parliament in vain, in the succeeding session." (See Crit. Rev. Aug. 1808, p. 414—423.)

In the mean time, and until their efforts are crowned with complete success, all possible means are to be employed to *prepare the people* for this project; that the "numerous classes of the people most liable to be prejudiced against" such a measure, "may be prepared to maintain against the arts and efforts of intolerant men, the justice and piety as well as the policy and humanity" of it. To this end, "discussion" on the subject is every where to be promoted: our projectors' own representations of it are to be disseminated "in papers which are widely circulated through the country, in magazines, &c.:" men are to be decoyed into an approbation of the measure, by the enchanting sounds of "*civil and religious liberty*," "*enlightened liberality*," "*higher state of social bliss*," "*best of causes*;" and the assurance that its abettors are influenced by "*the best principles of our holy religion*," and are only endeavouring "*to diffuse the true principles of Gospel-benevolence, and Christian liberty*;" they are to be alienated from the present system by the frightful charges of "*despotism*," "*hypocritical pageantry*," "*bigotry and fanaticism*," preferred against it; and insinuations that its supporters are "*spiritual despots*," "*popish inquisitors over the consciences of men*," "*infuriated ecclesiastics*," "*bigots of intolerance*," "*corrupt politicians*," the "*fawning sycophants of power*," &c. &c.: they are to be assured, that however "truly critical" the times are, the most timid cannot justly apprehend the smallest *danger* from this attempt; that the danger "*lies all* on the side of intolerance:" they are to be terrified, by the direful menace, that if through "the clamours of bigots and the calumnies of corrupt politicans" the wishes of this party are not gratified, *then* "*this misguided nation may tremble at the near approach of that revolution which may with reason be expected to explode from the rage of disappointed millions.*" The "*legislature*" also is to be taught, that "every attempt to bias men in the choice of their religion, whether by terror, or by sordid motives of emolument, must be condemned." In short, "if the government want either the wisdom or the virtue to do this unasked," such an impression is intended to be "produced as will make even an *unwilling Cabinet* comply with the demand." (See Crit. Rev. as above; and Vol. 13, p. 29; 14, p. 170.)

All this, and abundantly more, we are expressly taught, by our English Abbé Sieyes, a man who has grown grey in attempts to embarrass the measures of government, under every critical emergency of his country; a man who, although himself a clergyman of the established church, is so far blinded by party zeal, as under a pretence of tenderness for men's consciences, thus publicly to call upon his brethren in the church, to violate the most solemn engagements by which men can be bound; a man who, with the genuine cunning of his prototype, in this work of preparing the people for his purpose, urges on his partizans the policy of being "temporate," but who at the time of action does the very reverse of this; who, when an important political measure is to be agitated at a meeting of his county, issues his inflammatory hand-bills, and invites "*able-bodied men to leave their looms*" to regulate the decision

upon it. How these *loom-men* do political work, the country had a notable specimen at the late general election.

Now, Sir, in forwarding this daring and most pestilent project, our Critical Reviewers are zealous and distinguished co-operators. They enter fully into the Abbé's views, admire his efforts, reiterate his statements, and hope ardently for the success of his scheme. And, while their *Monthly*, and *Annual*, and other less intrepid coadjutors, are employed chiefly in *mining* and *sapping*, it is more particularly their province to attack the sacred edifice by storm. It is their province to show, that this long-admired structure is the work of dark and rude times, and a disgrace to the present highly enlightened age; that its materials are corrupt and worthless; that it is the harbour of ignorance, idleness, and fanaticism; like Babylon of old "the habitation of devils, the hold of every foul spirit;" and, that it is the duty of every friend of his country and his species immediately to come out of it, and assist in its demolition. Arguing in favour of the change which they wish to effect in this kingdom, "It is time," they say, "to have done with autocrats and popes, with secular and with spiritual despots of every description, whether in ermine, in purple, or in lawn. The tragedy of temporal and of spiritual domination has been acted long enough; the hypocritical pageantry may have cheated the senses, but nothing but murder, cruelty, and injustice, have been perpetrated under the mask." They hope that our House of Commons will "abolish the inquisitorial powers of the Spiritual Court, and put a stop to the further progress of *ecclesiastical domination*." (Vol. 13, P. 33; 14, P. 414.)

On a leading point connected with their statements, it may be remarked, by the way, that our critics are guilty, at once, of mistake and inconsistency. They argue on the absurd but too prevalent supposition, that Christianity, like philosophy, is capable of a progressive improvement, through the aid of time and new discoveries. Whereas, a Revelation of the Will of God is, doubtless, *perfect at first*; and the highest improvement of which it is capable by any future ages, is a perfect comprehension of what was at first delivered. Now the advantage with respect to this must *decrease* rather than *increase*, in proportion to our distance from the time of its origin. So these critics, when it suits their purpose, feel, and revere, "the immutability of truth:" then they assure us that "truth and falsehood are not conventional and fluctuating things;" but that "their differences are fixed, permanent, and eternal." (ibid.)

Let us, however, further attend to their doctrines and procedure as they bear upon the Established Church. In regard then to the system which these gentlemen wish to have propagated, it is notoriously that worst substitute for Christianity, which includes only a few fragments of it, divested of its leading and characteristic doctrines. "Christ," they say, "never preached either the doctrine of *original sin* or of *vicarious punishment*; these are the contrivances of men who understand not his great commandment, to do as we would be done by, and to love one another. This is the substance of that doctrine which Christ preached; *all beside is vanity and strife*." "The *simple morality* of the Gospel, enforced by the impressive sanction of a future life," they say, "comprises all the

religion that Christ taught." "All besides," with the doctrines of the "*Trinity*," "of *incarnation*, of the *atonement*, of *hereditary depravity*, of the *moral incapacity of man*, of *justification by faith*, &c. &c." expressly are, in these critics' estimate, "vain ceremonials and mysterious creeds," the "sluices of sectarian hostility," "a Babylonish jargon of theological contradictions," no better than the "superstitions" of "the Hindoos." And the form of Subscription for teachers of religion which they would substitute for that now prescribed by the church of England is this: "I *A. B.* do with all my heart and mind assent to this truth, that Jesus, the founder of Christianity, was a teacher sent from God to communicate his Will to mankind." (Vol. 12, P. 95, 205, 220, 321, 324; 11, 174—182; 14, 431.)

In conformity with this system of doctrine is the selection of their favourites. "The protestant dissenters," they say, "are the firm friends of knowledge and of liberty," and have all high "claims to civil and religious immunities; but "the *presbyterian interest*," it seems, merits peculiar attention. This interest we are informed "was most strenuously active, and most forcibly operative, in placing the present family on the throne, and has not for many years experienced much favour from the court." (Vol. 11, P. 299.) They speak too of "the *wise and the upright body* of UNITARIAN and RATIONAL Christians." (Vol. 14, P. 181.) —— On Mr. *Evanson*, whose Sermons, as these critics have informed us, were "preached in a congregation of *Unitarian Dissenters*" at Lympstone, and "who," as they have also told us, "HAS REASONED HIMSELF INTO DISBELIEF OF THE AUTHENTICITY OF SO GREAT A PART OF THE SACRED VOLUME;" who maintains that "*three*" out of our four Gopels are "*forgeries*," they bestow very high encomiums. "The mind of Mr. Evanson," they remark, "was a *striking exception to the monotonous dulness of the clerical intellect*, when fostered by emolument." The opportunities for research and improvement afforded to this gentleman by ecclesiastical preferment, "he employed," it is said, "to the best advantage." By this research, it seems he discovered "some *very serious errors and unscriptural dogmas*" in "the Articles and the Liturgy of the Establishment." And hence, after many ineffectual endeavours to procure a "*change* in her unscriptural tenets and opinions," he determined "to renounce a worship which he thought so *strongly tinctured with idolatry and superstition*." For all this, Mr. Evanson is extolled by our critics: those who would not suffer him with impunity to mangle our Divine Service at his pleasure, are charged with "malice and bigotry:" and these critics, among other reasons, "for the love of truth which they breathe, and the useful instructions which they contain, wish, heartily wish, that his Sermons may obtain an extensive circulation!! (Vol. 7, P. 95; 12, P. 374—382.) ——— Of *Mr. Fellowes*, that Mr. Fellowes who has deluged the world with so much *heresy* in prose, and given it some such charming specimens of *bad grammar*, *nonsense*, and *licentiousness* in verse; that *modest* Mr. Fellowes, who not only denies many express doctrines of the Church of which he is a minister, but affirms of some of them, that they are glaring "absurdities," "a *mere fiction*, fit only for some

canting fanatic to inculcate, or some *superstitious old woman* to embrace;" and that they "*encourage personal depravity.*" Of this Mr. Fellowes they can scarcely speak but in raptures. (See his *Cant without Religion,* and his *Love Songs.*) *Mr. Fellowes,* these Reviewers say, "is among the few who have strenuously endeavoured to counteract the perilous mischief" of a flagitious doctrine; "but his honest labours never experienced an adequate *encouragement!*" The "publications of Mr. Fellowes," they add, "show the extent of his researches, the elegance of his taste, and those habits of exact and profound reflexion, which qualify him for giving new interest to common topics, and throwing new light upon the uncommon. With great and singular felicity he has united philosophical reasoning with scriptural doctrines .... His style is clear, copious, and animated. His principles will justify intelligent and impartial readers in ascribing to him the sagacity of a philosopher, the benevolence of a patriot, and the piety of a Christian." He is compared with, and represented as having improved, Butler and Barrow!!! &c. &c. &c. (Vol. 13. p. 182; 14, 113—125) ——— It cannot be, then, to adopt our reviewer's mode of reasoning in another instance, as it is so generally insinuated that Mr. Fellowes has here "been *his own reviewer* *; for we do not believe that any man since the days of Æneas ever had the *impudence* to praise *himself* so fulsomely." (See Vol. 13, p. 53.)

But the most notorious of our modern heresiarchs is the *Rev. Francis Stone.* This hoary Socinian has had the effrontery to attack the fundamental doctrines of the Church by which he was fed, in a Sermon preached before his Archdeacon and a Congregation of his Clerical Brethren. His impudent and blasphemous heresies have compelled even the mild and pious Bishop of London to inflict upon him legal chastisement. Yet, with the greatest possible zeal, the cause of Mr. Stone is advocated by our Critical Reviewers. They have devoted nearly thirty pages of their work to this object. They thought "him deserving of no small share of praise for the truly Christian frankness and intrepidity with which he announced" his opinions in his Sermon. "In that Sermon," they say, "we observed, and we applauded, an enlightened zeal in the detection of unscriptural error, and more than ordinary manliness of conduct in the vindication of revealed truth." "He is," they add, "our friend only because he is the friend of truth; for the sake of which he is undergoing persecution." They consider his vindication of himself, in his Letter to the Bishop of London, as "*satisfactory and complete,*" in which, speaking of the *Thirty-nine Articles,* he says, "*I have no more concern with them than with the reveries of the Koran,* or *with the fables of the Talmud.*" They support, with all their powers, through nineteen pages, his "*Unitarian Christian Minister's Plea for Adherence to the Church of England.*" They characterise the proceedings against him, as "*unjust, uncharitable,*

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* In several public companies the following introduction has been used: "This is Mr. Fellowes, Editor of the Critical Review." —Further deponent saith not.

and unscriptural;" as marked with "*severity* and *injustice;*" as "the exercise of *ecclesiastical intolerance;*" as "a *prosecution of which any papist would be ashamed;*" and which strikes at the very root of all "*religious liberty.*" And while Mr. Stone, and these Reviewers, with "the *upright* and the *wise body* of *Unitarian* and *Rational* Christians" are "rolling us gradually forward to a higher state of moral existence and of social bliss," their opponents are "the *Agents of Tyranny*" who would "push us back into the abyss of ignorance and barbarism;" "infuriated ecclesiastics;" the profaners "of holiness, of sincerity, and truth;" men who "advocate the interests of intolerance, of error, and impiety;" and whose conduct is chargeable with "the utmost aggravation of absurdity." &c. &c. &c. (Vol. 11, P. 93; 13, P. 22—33; 14, 165—183.)

Such are this critic's encomiums on *Unitarian* ministers who subscribe a *Trinitarian* confession: such is his reprobation of those persons who think, that in matters relating to religion, at least not less than in the affairs of common life, respect is due to common honesty, and that men should adhere to their solemn engagements. Whether this behaviour of our critic displays more of "the utmost aggravation of absurdity," or of something still worse, the intelligent reader will judge. This inundation of abuse, he will know, is vented against those who simply think, that while men continue members of any society, and enjoy the benefits attached to such an association, they should not be permitted to violate and revile the laws of this society; but who yet leave them the most *perfect liberty* to relinquish it, and to form whatever other connexion they may like better. The clamour respecting the violation of *religious liberty* is groundless and disingenuous. All men, in this kingdom, have perfect liberty to worship God under whatever form they please. The uneasiness which is manifested does not arise from spiritual restraint, but from temporal ambition. This should be honestly avowed. But has not the national Church the privilege which is common to every other society of men, to make and enforce her own laws? And would she not be chargeable at once with the utmost aggravation of absurdity, and with the heinous guilt of suicide, to reward those who openly revile her ordinances, and lift up their hands against her?

With these opinions, however, and these favourites, in precisely the same style our critics treat the discussions on the *Test Laws.* These tests they represent as the "weak and crumbling fortifications of mystery and intolerance." The arguments for their immediate repeal, they consider as incontrovertible and unanswerable, while the measure is opposed only by "half-formed sentences, and shuffling duplicity;" by "the anti-papistical Mr. Perceval and his pensioned coadjutors; by the sordid, narrow minded, and time-serving ministers of the establishment." "Buonaparte," they say, "has taught us, that an ecclesiastical establishment may be constituted both of papists and protestants without any collision of religious animosity, or any disturbance in the internal tranquillity of an empire." The prescriptions of these laws, they tell us, are "as impolitic and absurd as it would be to enact, that no man

should be either barber, taylor, or shoemaker, who disbelieved in the existence of the antipodes." Their repeal, we are taught, is essential to the salvation of the empire. "The empire," these critics say, "is at present standing on the very brink of perdition, and nothing can long avert its fall, but the *complete and unqualified emancipation of the Catholics*, the *repeal of the unnatural, unseasonable, and unscriptural tests against every sect of dissenters*, and the restoration of the late Ministry" to their places! Nay, to continue these laws, is, they affirm, "to be *guilty of high treason against God!*" What monsters in wickedness as well as in folly, must the best and wisest of our forefathers have been! How odious do their best devised arrangements appear, when placed in the new and brilliant light of the Tuilleries! (Vol. 12, p. 100, 214, 215; 11, 297, 298, 439.)

In respect to some other Laws and Statutes relating to our Church, such, these reviewers maintain, are their extreme absurdity and intolerance, that they constitute "the Church of England not a *Protestant* but a *Popish* Church; but with this remarkable difference, that the Church of England acknowledges *Thirty-nine Infallibles*, while the Church of Rome is contented with *only one*;" that they give to "an English Bishop" the "authority of a Turkish Bashaw;" that under their foolish provisions, our clergy are "liable at the instigation of any malicious bigot, or any personal enemy," to be placed in such circumstances of vexation and hardship that "*comparative mercy would appear in the torture of the Inquisition*;" and that "it is absolutely necessary for Parliament to interfere," to "abolish the inquisitorial powers of the Spiritual Court, and put a stop to the further progress of *Ecclesiastical Domination*." (Vol. 13, p. 32, 33; 14, 172, 179, 183.) Oh, that this tenderness for the established clergy extended to any of them except a few *restless Socinians*, who act in open defiance of their professional engagements, and betray the mother who feeds them! How unsufferable is this affection of friendship from those whose tender mercies are so cruel!

In reference to our *Reformers*, they speak of "the dogmatic affirmations of persons who lived in a period of ignorance and superstition." They are our "more credulous or more ignorant forefathers." (Vol. 13, p. 30, 32.) ——Upon our *Liturgy* and *authorised Confessions of Faith*, they exhaust the vilest storehouses of abuse. "The *Liturgy and Articles of* the Church of England," they say expressly, were composed in "a *period of ignorance* and *superstition*," and contain "many *irrational, idolatrous, and unscriptural tenets*;" many "*unscriptural falsehoods*, and *irrational absurdities*." They are "*vain ceremonials* and *mysterious creeds*;" "*the artificial systems*, the *metaphysical creeds*, and *hypocritical confessions* of men;" "the *relics of popery and superstition*;" "*unscriptural dogmas* and *persecuting creeds*;" "*senseless and intolerant confessions of faith*;" and "teach ingenuous and tenderhearted youth to *imprecate damnation on all* who do not think as they think." They "are *mingled with fables*, and *polytheism is worshipped* within" the walls of our Church. It has been "demonstrated," these critics say, "with almost as much clearness as Euclid ever

established any geometrical proposition," that "the *Trinitarian hypothesis*, as it is stated in the Athanasian Creed, in the Liturgy and the Articles of the Church of England, *has no foundation whatever in the Scriptures; and is not supported by a single trial.*" This last mentioned Creed is styled a "*jargon of nonsense*" a "*monstrous abortion of intolerance and paradox.*" "The tenets which are maintained in the Liturgy of the Church," are said to be "*utterly at variance with the tenets of all its ministers*, who have any pretensions to Biblical knowledge, or who are critically acquainted with the Christian Scriptures." The language "of *most of the Articles*" is called "*ambiguous jargon or empty sound.*" Nay, they are expressly denominated, in the lump, "THIRTY-NINE ABSURDITIES!" &c. &c. &c. (Vol. 11, P. 176; 12, 100, 324, 374, 444; 13, 26—32, 210; 14, 165—180.)

If any circumstance can add to or aggravate the shameless impudence of these assertions, it is supplied in the critic's boast that the Article in which several of the most outrageous of them are contained "has been *generally approved* both *by the Clergy and the Laity!*" (Vol. 14, P. 165.) If any consideration can render this unprincipled calumny utterly incapable of being exceeded in atrocity, it is supplied in the general opinion, that this most indecent abuse of our Liturgy and Confessions of Faith proceeds from a *Clergyman of our Church*, who has himself publicly, solemnly, and repeatedly, declared, that from his heart he believes all and every thing contained in them to be agreeable to God's Word!— Yet, with nearly the same breath, this gentleman boasts, that, whatever else it may want, his "cause is that of *morality** and truth!!" — Such then are "morality and truth," when divested of all orthodox mystery and absurdity, and exhibited in their native beauty and simplicity by Socinian reformers!

Such, however, is this critic's contemptuous description of that golden age of literature in which our great Elizabeth reigned; the age of Ridley and Jewell, of Hooker and Bacon. Such are his degrading allusions to the brightest luminaries of this age, to men in whom were united and concentrated all its stores both of wisdom and piety; to men, as the learned Professor Hey admits, "of the *first ability*, and to whom, he says, "as *scholars*, if we except a few, *we are* MERE CHILDREN." (Nor. Lect. Vol. 2, P. 204.) Such is this modern philosophist's extravagant abuse of those forms of faith and worship, in the preparation of which, for a long period of time, nearly all the talents, all the learning, all the wisdom, and all the piety, of this age, and of these worthies, were vigorously exerted; and in defence of which our leading reformers cheerfully sacrificed the greatest earthly comforts, and submitted to the state. Such is this illuminated unitarian's account of a Liturgy which

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* Dereliction of principle is very generally attended by a correspondent laxity of morals. Perhaps the public will soon be favoured with a "Body of a Morality," in which it will be demonstrated that the "marriage vow" is a mere political contract, &c.; but *jam satis*, &c.

appears really to exhibit the maximum of elevated piety and scriptural simplicity; a Liturgy which for its prudent moderation, its general adaptation to the feelings of serious Christians, its holy intermixture of doctrines and duties, and its wise inculcation of every essential truth of the Christian system while it is employed in Christian worship, was extolled at the time of its formation by all the leading foreign reformers; a Liturgy which for two centuries and a half has been the admiration of Christendom; a Liturgy which the Critical Review itself has formerly characterised, as, amidst others that were admirable, "*pre-eminently and peculiarly*" distinguished for "*piety*," "*moderation*," "*prudence*," "*charity*," and "*truly Evangelical principles!*" Such is this Critical Review's character of "*Documents*," from which, in conjunction with similar contemporary productions, it has before said, "we may learn to emulate and copy the truly evangelical principles of those great and holy men, who at the imminent peril, or who with the loss, of their fortunes and of life itself, preached, taught, and defended those weightier matters of the Gospel, which must ever be the life and ornament of the Christian Church." (See Burnet and Strype on the Reformation, and Letter 1, Antijac. Sep. 1808.) What then will not such a work calumniate? And what behaviour could render it, at once, more disgusting and more pestilential? If possible, however, something still worse is behind. But, that room may be afforded for more grateful subjects, this must be reserved for the next month. Till then,

I am, Sir,

Your's,

DETECTOR.

POLITICS.

" betray'd
To faithless parties, feminine assaults;
To the false fair I yielded all my heart,
So far effeminacy held me yok'd
Her slave.—O foul indignity! O blot
To honour and to arms!"

WHILE thrones are tottering on every side; while ancient dynasties are swept, as it were, from the face of the earth, like trees before the desolating whirlwind; while the rapid revolution of empires fills the mind with consternation and dismay; while England herself is engaged, or *professes* to be engaged, in the noble task of supporting the last efforts of expiring independence on the Continent; and while the fate of Europe hangs by a single thread, the attention of one of the great councils of the British realm has been engrossed, for the greater part of the

last month, by an inquiry into the conduct of the commander-in-chief, in the disposal of military commissions. Had this inquiry been instituted for the purpose of removing the many flagrant abuses which have been long known to prevail in the army; and had it been conducted in a manner suitable to the attainment of that great object, we should have thought that the House of Commons could not have been better employed. But as the inquiry has assumed a *judicial* character, as it has been conducted in much the same way, and with much the same spirit, as most of the judicial investigations of that popular assembly within our recollection; we are far from sanguine in our expectations of deriving from it that public good, which in all human probability it would have produced, had the cause been submitted to a different tribunal.

We have, on various occasions, expressed our decided opinion of the total unfitness of a popular assembly for the discharge of *judicial* duties. Every fresh attempt of the kind only tends to strengthen that opinion and to give additional force to our objections, which are founded on strong *constitutional* grounds. The jealousy which has lately been displayed respecting what is called the *inquisitorial* power of the House of Commons, appears to us puerile and silly; and we earnestly recommend to those who cherish the feeling, coolly to examine the source of that power, and impartially to ascertain its tendency and effects. We are aware that some apology is due to our readers for employing a mongrel expression unknown to our language; nor will it avail us, on the present occasion, to plead *Lex et Consuetudo Parliamenti*; for, although we be not disposed to question the right of Parliament to frame a kind of *common law* for itself, not to be found in our statute-book; yet are we not so obsequious as to admit their authority to alter the frame and structure of our mother-tongue, or to corrupt it by the introduction of words of spurious breed, and of ominous import. But we have been reduced to the necessity of using the term *inquisitorial*, by the desire to render ourselves intelligible to the gentlemen whom we more particularly wish to admonish. While, however, as faithful guardians of the *literary* character of our country, we censure the coinage of counterfeit words, we are compelled, in candour, to admit that no epithet which the *English* language can supply would be so strictly appropriate to

the particular species of power intended to be described, as that which the gentlemen in question have thought proper to apply to it. For it is evidently derived from the substantive, *inquisition*; and it is very well known that the Inquisition fixes its own power, and suffers no other tribunal to define its nature, to deny its legality, to question its utility, or to limit its extent. It were needless to point out the analogy.

One powerful objection to judicial proceedings before the House of Commons, is derived from its want of authority to administer an oath—a defect which, it is to be presumed, would never have been suffered to exist, had it been the intention of our ancestors to vest it with judicial powers. On this account it was that we witnessed, with regret, the rejection of Mr. Yorke's proposal for passing an act to appoint a special commission for trying the merits of the case: that commission would have been authorised, of course, to administer oaths. Now, will any unprejudiced man pretend to say, that, if the House of Commons could have examined witnesses upon oath, we should have seen any of that shameful prevarication, any of those disgraceful breaches of veracity, which have been remarked during this inquiry? Again, we will ask, if such a commission as Mr. Yorke suggested had been appointed, should we have witnessed those gross inconsistencies, those frequent deviations from the rules of evidence which the House chose to adopt on the present occasion, that marked the whole progress of the examinations at the bar? In an early part of the inquiry, the House, while they asserted their total exemption from all those rules of evidence which prevail in our courts of law (and which, it must never be forgotten, are the surest safeguards of innocence, though occasionally tending to favour the escape of guilt), resolved, in the case before them, to adopt and enforce them. When we recollect at what period, and under what circumstances of the examination, this resolution was entered into, and in how many, and in *what* instances, it was palpably and grossly violated, without an attempt to call the examining party to order, we find another strong ground of objection to judicial investigations before the House of Commons.

We heard it objected to Mr. Yorke's proposal, that the *public* would not be satisfied with such a commission; and that nothing less than an examination at the bar of the House of Commons would satisfy them. What opportunity those who stated this

curious objection enjoyed, which we do not enjoy ourselves, to ascertain the opinion of the public upon this point, we are totally at a loss to understand. We believe, on the contrary, that all the rational part of the public would have been much better satisfied with such a proceeding. With an examination before a select committee, indeed, we are confident nobody would have been satisfied. But who ever expressed dissatisfaction at a proceeding in any of our courts, as not being sufficiently public? And surely the inquiry, before the commission in question, would have been equally public: and it would have been infinitely more solemn and authoritative, than when carried on by a popular assembly.

A further objection which we entertain to the judicial power assumed and exercised by the Commons, is derived from the marked prevalence of that *party-spirit* which universally distinguishes almost every proceeding of a popular assembly; and which cannot prevail in a court of justice, without a manifest violation of every principle on which justice ought to be administered in a well-regulated state. The question — how far this spirit has been displayed in the conduct of the present inquiry? — it would not be *safe* for us to discuss. A great deal has been lately said about the *freedom of the press.* We are certainly amongst the most strenuous advocates for the strict preservation of that freedom, from a knowledge of the blessings which it may confer, and of the evils which it may avert; and therefore it is that we are decided enemies to its licentiousness; because its licentiousness has a necessary tendency to destroy its freedom. An essential part of this freedom consists in the power of every member of the community to discuss, fairly but freely, the public conduct of public men. Now, it will not be denied, that every member of the House of Commons, individually, is a public man; and, of course, that the whole House, in the aggregate, are public men. It will thence necessarily follow, that the established liberty of the British press confers a right on every Briton to animadvert, with freedom, on the conduct of any individual member, or on the proceedings of the whole House. But here, unfortunately, practice and theory are at variance; and the power, assumed by the House, of being judge as well as party, in every thing affecting themselves, operates as effectually as the most restrictive laws, in preventing the exercise of that freedom which constitutes at once the birthright and the boast of Englishmen! It is the existence, *de facto*, if not *de jure*, of this

power, which prevents us from pointing out the particular circumstances which indicated the prevalence of a party-spirit during the inquiry into the conduct of the commander-in-chief. To prevent, however, all misconception of our meaning, it is necesary for us to declare that, in the observations which we have made, we do not at all allude to the conduct of the member who boldly stood forward as the prosecutor. It is but an act of common justice to him, to observe, that, after every inquiry which we have instituted, we are enabled to state, that he is a gentleman of independent fortune, and of hitherto unimpeached character, and that he obtained his seat in parliament in the most honourable way — by the spontaneous *offers* of his constituents.

One of the strange inconsistencies, or rather *anomalies*, in the administration of justice, arising out of the extraordinary powers claimed by the House of Commons, is the curious mode of examination which the members adopt. Whenever they exercise a *judicial* power, it is evident they sit in a *judicial* capacity, and every member is in fact a *judge*: yet have we seen these *judges* not only examining each other as evidence, but examining and cross-examining the *prosecutor!!* This mode of proceeding is surely equally absurd, whether the House choose to consider themselves as *judges* or as *jurors;* whether the object of their inquiry be to decide, like a grand jury, whether the defendant should be put on his trial; or to try him, *en dernier resort*, and to punish him, according to their pleasure, by address to the King to dismiss him from his office, by declaring him incapable of holding any office of trust in the state, or otherwise.

The very extensive powers thus exercised, and the exemption from being bound by the ordinary rules and maxims of our courts of law thus claimed, can be supposed to arise solely from a notion, that the ends of public justice will be better promoted thereby, than by the usual modes of proceeding. If tried, however, by this test, the most ingenious advocates for parliamentary privilege will, it is apprehended, find themselves woefully deficient in arguments to support their pretensions. In the first place, nobody can maintain this position without denying the efficacy of our law of evidence (which has been the theme of so much applause to many of the best-informed writers on the subject) to answer the purpose for which it was framed. If the advocates in question be not prepared to deny this, but, on the contrary, be compelled to admit the efficacy of that law, on what plea can they defend the violation of it by the House of

Commons? In *theory*, we have a right to assume, it is indefensible; and it will then remain to prove its excellence by specific instances of practical utility and advantage. Within our own recollection, only two instances have occurred which can be referred to as precedents; the impeachment of Mr. Hastings, and that of Lord Melville. The former, after a protracted persecution, disgraceful to the country, terminated in a rejection of every charge preferred by the House of Commons. The latter, still more disgraceful, by the scandalous disregard of every principle of justice manifested by that House which preferred the impeachment; who condemned without evidence, and who punished without trial: as it originated exclusively in party-spirit, so it ended with still greater shame to the accusers. It is needless to enter into a detail of circumstances, when the prominent features of these cases are sufficient to demonstrate the validity of the point for which we contend. We have thus far argued chiefly on general principles, leaving their application to the particular subject to our readers.

But though we do not feel ourselves at liberty, as well for the reasons which have been alleged, as from the consideration that the case is still *sub judice*, to comment on the inquiry itself which gave birth to these animadversions, there are certain parts of it which it would be a breach of our duty to the public to pass over without notice. We have already pointed out, or rather alluded to, some of the inconsistencies which have marked the progress of the business. We shall now indicate another of a nature so striking, that it is astonishing to us that it should have escaped the observation of every member of the House. It will be recollected, that so much earnestness was displayed by one side of the House, in the examination of the prosecutor and of other persons, to ascertain whether any, and what, communication had taken place between the prosecutor and the witnesses, and between the different witnesses themselves, as to show that great importance was attached to the circumstance. It was not, therefore, without extreme surprise, that we heard the chancellor of the exchequer anticipate the nature of the *defence*, that we read an account, in the newspapers, of a conference which implied an immediate communication with the *defendant;* and which he held during the inquiry, not only with the defendant, but with two of the witnesses — Colonel Gordon and Mr. Adam. We shall not here examine the validity of the objection to similar communications; but, merely, if they be valid, they must apply

generally, and that cannot be *right* on the one side which is *wrong* on the other. Indeed, when the House sits in a judicial capacity, the public can acknowledge in it neither *ministers* nor *opposition*—nothing but *judges* or *jurors*. And for either a judge or a juryman to communicate *pendente lite* with any of the parties or witnesses, is, to say the least of it, a mode of proceeding that could not be tolerated in any court of justice recognised by the British Constitution. Nor can we conceive how the ends of justice or the public good, which, we shall ever contend, constitute the only defensible ground on which any parliamentary privilege or exemption can be maintained, can be promoted by such a deviation from the established usage of every other tribunal. We cite this instance, in order to place the incongruity of such a proceeding in a stronger point of view; for Mr. Perceval is not only a lawyer, but a man of the strictest integrity, and of the utmost purity of moral character: it is clear, therefore, that he would do nothing, in this business, which was not perfectly conformable with the law and custom of Parliament. But it is with a view to the correction of a practice which we conceive to be highly prejudicial, in its tendency and effects, that we point out its glaring inconsistencies.

After the House had adopted the established law of evidence, they should, in no instance, have departed from it; yet, in their examination of witnesses, they put a variety of questions which no judge would have allowed to be put in any other court; or which, if asked, he would have protected the witness in his refusal to answer. What are termed *leading questions*, were put in numberless instances; and, in not a few, questions were asked calculated to produce answers which would criminate the witness. The cross-examination of one of the witnesses, Dowler, in the way in which it was conducted, ought not to have been tolerated any where. Its tendency was not so much to throw a light on the subject of inquiry, as to expose the young man's foibles and frailties (which he was laudably anxious to conceal) to his friends and the world, and to inflict an irreparable injury on his character. As to the contradiction which it was attempted to fix on him, with a view to invalidate the whole of his testimony, which was as full, clear, and explicit, with respect to the facts of the case, as any evidence which was ever delivered in a court of justice, to what did it amount but to a reluctant ac-

knowledgement of an indiscretion, which from the most praiseworthy motive (spontaneous homage which vice not unfrequently pays to virtue) he had previously concealed. The questions to which we allude ought not, in our opinion, to have been put, and ought not to have been answered. We should protest against them on *moral* grounds, as well as for their tendency to produce that self-crimination which is repugnant to the mild spirit of British jurisprudence.

But, of all the examinations which have met our eye, the *cross questions* of Mr. Attorney-General appear to have been the most curious. They were urged with that suavity of manner, and that pleasing amenity of speech, which so peculiarly distinguish all his legal exertions. He seems, indeed, to have forgotten that he was a member of Parliament, and to have imagined himself in the Court of King's Bench. His questions, however, as is sometimes the case elsewhere, not only failed to produce the effect for which they were evidently put, but, unfortunately, injured the very cause which they were intended to serve. Indeed, the first serious facts stated to the House were extorted from a witness by a cross-examination of Mr. Attorney-General. It gave us pleasure, however, to see him once more in his place, as it sanctions the hope that his colleagues in office will have no further reason to deplore the want of his powerful assistance, in the support of those political measures which the exigency of the times calls upon them to adopt.

Hitherto, we have not allowed ourselves to offer an opinion on the merits of the case; nor shall we be guilty of the indecorum of stating how far, in our apprehension, the charges have been made good, before the tribunal to which they have been submitted have delivered their judgment upon them. We wait, we confess, with anxious solicitude, for the decision of the House, convinced, as we are, that on the impartiality and justice which it shall manifest on the present occasion, the degree of confidence which the public will be disposed to repose in it, and the estimation in which it will be holden by all the respectable part of the community, will essentially depend.

On the *moral* part of the question, we conceive there cannot be two opinions in the country. It is, indeed, most lamentable to see the son of the most virtuous prince of which Europe can boast, of a prince who discharges with conscientious scrupulosity all the duties

of a sovereign, a Christian, and a man, held up at the bar of the public as a determined and systematic votary of vice! If neither the admonitions of conscience, nor the dictates of self-interest — if neither the positive precepts of a divine legislator, nor the awful lessons which the desolation of a neighbouring country has supplied — can suffice to produce a moral reformation, and a corresponding change of conduct, it is time that the effect of public censure and of public shame should be tried. How long will princes be deaf to the voice of Reason, which instructs them, that to the possession of their peculiar privileges which their birth confers, is attached, as a moral condition, the discharge of peculiar duties? How long will they be deaf to the accents of Truth, which declares it to be their imperative duty to set an example of religious and moral conduct to those whom Providence has placed lower in the scale of society; and which informs them of the importance of rank to shield them from the dreadful penalties of transgression. "Unto whom much is given, of him much shall be required," is the language of Him, who will weigh in the same balance the merits of the prince and those of the peasant, and who will deal out to each according to his deserts. With the *private* vices of a prince of the blood a public writer has no concern; they are matters which should be left to his own conscience: but his *public* vices, from the fatal influence of their example, are objects of public importance, on which it becomes his duty to comment with all the severity of truth; not for the low purpose of wounding the feelings of the individual, but in order to produce a reformation in his conduct, and to impress an important lesson on his mind — that while virtue dignifies rank, rank only serves to make vice more conspicuous and more odious. There is one other circumstance of an afflicting nature, which has marked this disgraceful transaction. Not only has not one of the six hundred and fifty members of which the House of Commons is composed, *felt* it to be his duty to fix the seal of his reprobation on the profligate immorality which has been established, by evidence before them; but some of them have even indicated a disposition to mirth and levity, whenever a perverse mind could attach an indelicate meaning to a question or an answer, as little suited to the solemnity of a judicial proceeding, as to that coolness of mind which ought invariably to stamp the legislative character.

Without departing from that reserve which, in this stage of the business, the love of justice has induced us to prescribe to ourselves, we may venture to observe, that sufficient has been proved to render it highly improper for the object of this inquiry to be continued in the high situation which he at present enjoys. Putting the corruption alleged entirely out of the question, and not taking into the account his application to the heads of other departments in behalf of persons recommended to his protection by his mistress; we shall contend, that the mere circumstance of suffering the discharge of his *official* duty to be influenced by such recommendation, and of making such a polluted source the channel of military promotion, is, of itself, sufficient to demonstrate his unfitness for the office. At a period like the present, when our individual security and our national independence may rest on the excellence of our army, when it may become necessary to render us a nation of soldiers, it is a matter of vital importance, that the road to promotion should be fairly opened to every honourable candidate; and that money should not be allowed in the army, or elsewhere, to be an adequate substitute for merit.

The sagacious proprietor of an opposition paper has ascribed, we have heard, the persecution of the commander-in-chief to the artifice of the chancellor of the exchequer, who has found, forsooth, that same impracticability of supporting his administration without the aid of military patronage, which, he admits, his patrons, "All the Talents," experienced. This wonderful discovery is like many others proceeding from the same quarter. No rational being, however, who has attended to Mr. Perceval's conduct, during the inquiry, will give a moment's credit to so incredible a tale.

We cannot dismiss this subject without declaring our opinion, that the extraordinary manner in which the annuity to Mrs. Clarke was granted by the Duke of York, at the period of the cessation of their adulterous intercourse, forms a very strong feature of the case. It was made *conditional*—that is, dependent on the lady's *correctness of conduct*. Why was not some explanation of this condition requested of the Duke's agent in the business? What was meant by *correctness of conduct* in one who, as the Duke knew, had no other means of subsistence than what the prostitution of her person afforded? It will scarcely be contended, that it was expected she could live on this allowance, after having been supported in a life

of luxury and dissipation. No, no, the object of the *condition* could not be mistaken; the power of witholding the annuity might be held *in terrorem*, and———but we are ashamed of pointing out an inference which a school-boy might draw, though the House of Commons has not drawn it.

We had written thus far, when the discussions in the Committee, on the 20th of February, met our eye: we have no room for animadversion upon them. We can only enter our solemn protest against the practice of the House, respecting evidence to identify hand-writing, being adopted as a *precedent*. We scarcely know any irregularity which could lead, particularly in criminal prosecutions, to such dreadful consequences. On the general principle of the thing, we concur, most cordially, in all the observations of Mr. Whitbread, Lord Folkestone, and Mr. William Smith, in opposition to every lawyer in the House.

In regard to another part of the same discussion, as the question still remains for decision, we shall not offer a single comment; but shall merely observe, that, according to our conception of the import of terms, *prevarication* means *cavil, shuffling;* and *contradiction* signifies *the opposition of falsehood* to *truth*. Which of the two is the most criminal, it must be left to the members of the House to decide.

We shall close our present remarks upon this singular inquiry with a statement, which justice to the object of it requires to be made. Much greater abuses prevailed in the army department before the appointment of the Duke of York to the office of commander-in-chief; and it is certain that his Royal Highness has corrected many of them, and has introduced many regulations highly conducive to the good of the service. But having stated this, it is equally our duty to observe, that the case on which the House of Commons is now called upon to decide, is a case, not of *comparative* but of *positive* guilt.

The length to which these observations have extended preclude the possibility of entering upon any view of foreign politics; and as to other objects of domestic policy, there is but one which calls for particular attention—we mean Lord Grenville's motion for the repeal of the orders in council; and we are, fortunately, spared the trouble of commenting on the subject, as our readers, by a reference to our last Appendix, will there find, in the able speech

of Mr. Pickering, a full and satisfactory answer to all the arguments, and a complete confutation of all the facts, which were urged by his lordship, and by every other peer, who took a part in the debate.

Feb. 21, 1809.

Feb. 22.—P. S. The *Morning Post* of this day having fallen into our hands after the preceding article was forwarded to the Printers, we cannot refrain from directing the indignation of our readers to a laboured article which it contains, under the head —"*Duke of York: The Inquiry into his Conduct.*" A more gross and puerile attempt to mislead the public, to misrepresent facts, and to pervert truth, never disgraced the prostituted annals of "THE FASHIONABLE WORLD." Had we time or room for an analysis of this foul abortion of party, we could easily demonstrate its fallacy, its folly, its falsehood, and its profligacy. Mrs. Clarke, we are told, is not to be credited in any court: why then, we might ask, was she examined by the House of Commons, since it must have been known, from the very nature of the transactions referred to in the charges against the commander-in-chief, that the proof of them must depend *chiefly* upon *her* testimony? But where did this stupid declaimer learn that a woman of the town is not a competent witness? If he had taken the trouble to gain that information of which he, evidently, stands so much in need, he would have known, that such evidence is admitted every sessions in our criminal courts, and that on such evidence many culprits have, most deservedly, suffered the sentence of the law. And yet he has the effrontery to assert, that "If such a testimony could be received, the life of every honest man is in the hands of every villain." We know not which most to admire, his *law* or his *logic*.

Major Tonyn's case is discussed, most cavalierly, in a single sentence, as totally unsupported. It is, no doubt, very convenient to *sink* the NOTE about which so much has been said, though the weight of evidence is most decidedly in favour of its authenticity; and though, if it be authentic, it is perfectly conclusive on the question.

This man as easily gets rid of the *fair, full,* and *satisfactory* evidence of Dowler; and apparently for no other reason but Dowler's unwillingness unnecessarily to proclaim his own impropriety of conduct to the world.

As to Miss Taylor's testimony, positive and clear as it is, the mere *improbability* that the Duke would say what she states him to have said, is deemed amply sufficient to overthrow it. If any body were to state that the Duke occasionally took his Sunday dinner with *two authors, two players,* and *two strumpets,* the fact would assuredly be *improbable,* but it *might,* nevertheless, be true. To oppose *probability* to *fact* may be *very convenient,* but is not *very honest.* Has this blockhead to learn, that *tout ce qui est* VRAI *n'est pas* VRAISEMBLABLE?

It would be very easy, we apprehend, to prove that the *contradictions* with which Mrs. Clarke is reproached, and which are triumphantly related as destructive of her credit, arise partly from the incorrect report of the evidence in the daily papers, and may in a great degree be so reconciled or accounted for, as to destroy the inference here most insidiously attempted to be drawn from them. We lament that our circumscribed limits prevent us from exposing this contemptible production as it deserves to be exposed. But what we are most anxious to deprecate and to condemn, is the *spirit* and the *temper* which the writer displays. While every character who has been examined, in support of the prosecution, is, without discrimination and without proof, impudently held up as most infamous; the *adulterous intercourse* which, in defiance of religion and morals, and in contempt of all decency and decorum, the object of his venal panegyric has unblushingly maintained for years, is courteously softened down into mere "*indiscretion.*" When we see this; and when we daily witness the profligate attempts, in the same quarter, to blazen forth to the world the notable exploits of the most noted prostitutes and adultresses, to invade the recesses of domestic privacy, to convert the columns of a newspaper into annals of *fashionable* depravity, and consequently to render them unfit for any modest woman to read; we must naturally be led to doubt, whether such a writer is *the advocate of virtue* or *the pander of vice.* At all events, we envy not the feelings of the commander-in-chief at having gained such a supporter. And let not the public be so misled, by seeing this statement in what is termed a *ministerial* print, as to admit, for a moment, the monstrous supposition that there is any one of his majesty's ministers who does not condemn the author as strongly as we do, and as, no doubt, every virtuous man in the kingdom will do.

MISCELLANIES.

FOR THE ANTIJACOBIN REVIEW.

THE DISSENTERS' TRUE FRIEND;

OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH AND OF DISSENTERS TO THE DIVINE FAVOUR.

(*In a Series of Letters to the Rev. Dr. L——.*)

Dear L——; LETTER IV.

HAVING hitherto, under colour of an address to you, laid before my Dissenting Brethren what I thought of the greatest consequence to them from the Old Testament—that divine code of laws which we all of us revere, I now with awe and diffidence approach the confines of the New Testament—that still more sacred code, and the peculiar work of Heaven itself! But, before I enter upon its plainer topics, I shall devote this letter to an explanation of a few rather obscure passages, which, when compared, appear to produce a new and, I must think, a most important result. As you know, my dear friend, that I am very far from being inclined to dogmatise, this explanation may perhaps be allowed to be in some measure conjectural. Let my arguments, however, be candidly and fairly weighed; and I only wish that those whom they most concern may be as ready to accede to them, if just, as I shall be to retract them, if they prove to be unfounded. I must first assume, that the New Testament, as being "the peculiar work of Heaven itself," will be found, if closely observed, to possess a beautiful fitness and propriety of expression beyond any human composition whatsoever; and this proves it to be divine. In writings either suggested or superintended by the Holy Spirit, we shall naturally expect that all will be perfectly connected and consistent, that every word will be the best that could be found in its place, and that its place will be the properest that it could have occupied; and our expectation will not be disappointed.

In this point of view let us consider what is, in fact, the last precept of our Lord's admirable sermon on the Mount, for what comes after is merely a concluding simile.—"Beware of false prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Not every one that sayeth unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord! Lord! have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii. 15, 21, 22, 23.)—This may appear at first sight to be an exception to the above rule, since it begins with false prophets or teachers; for to prophesy, in the New Testament means to teach or preach (1 Cor. xiv. 3); and it seemingly ends with such persons as are fraudulent or unjust in their dealings—"ye that work iniquity;" which does not appear very consistent, or worthy of the Divine Inspirer. Let

us try, then, whether we can find a sense that will remove both these objections.

The word in the original, here translated *iniquity*, is *anomia:* but in the parallel passage, "Depart from me, all ye workers of iniquity," (Luke, xiii. 27)—the original word is *adikia;* and as this is by much the most frequently used of the two, I shall explain it first. In its strictly literal sense *adikia* signifies *unrighteousness*, by which word it is often translated. But then it is well known that, in Scripture language especially, *righteousness* is currently put for *truth*, and *unrighteousness* for *falsehood*. Dr. Whitby assures us, that this very word *adikia* occurs above an hundred times in the Old Testament, in the sense of *falsehood*, or *lies;* and it is highly probable that it comes over proportionally as often in that sense in the New Testament. Thus, "He that seeketh his glory that sent him, the same is *true*, and no *unrighteousness* (falsehood) is in him" (*adikia*). (John, vii. 18.) In Rom. i. 18, the word *adikia* occurs twice in opposition to *truth*. "The wrath of God is revealed from heaven against all ungodliness, and *unrighteousness* of men, who hold the *truth* in *unrighteousness*." And the opposition is perhaps still plainer in the following: "But unto them that are contentious, and do not obey the *truth*, but obey *unrighteousness* (adikia), indignation and wrath." (Rom. ii. 8.) And lastly, that, when translated *iniquity*, this word has the very same import, is evident from what is said of charity, that it "rejoiceth not in *iniquity* (*adikia*), but rejoiceth in the *truth*." (1 Cor. xiii. 6.) Sometimes indeed it bears its primary and strictly literal sense, as in "cleanse us from all *unrighteousness**." (1 John, i. 9.) This the context will easily show: I only mean that the former is its more elegant, and I believe its more frequent signification†.

The other word in question, *anomia*, will be easily explained. St. Paul, in a passage already quoted (Letter II. p. 214), warns us, that the incorruptible crown of glory, like the corruptible crown in the Grecian games, will not be awarded to us unless we strive for it *lawfully* (*nomimus*), according to the law or rule laid down; and this comes from *nomos*, law; the opposite to which is *anomia*, or any thing contrary to some law or rule laid down. In one of our Lord's prophecies, this word also is so connected with false prophets, that it seems to mean the fruits which these prophets would produce. "And many *false prophets* shall rise, and shall deceive many. And because *iniquity* (*anomia*) shall abound, the love of many shall wax cold." (Matt. xxiv. 11, 12.) In short, if our Lord intended in this place to condemn such irregular preachers, as wholly subsist and

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* *Adikia* here seems to mean exactly the same as *amartia* (sin), in the 7th verse. But soon after, these words come close together: "All unrighteousness (adikia) is sin (amartia)." (1 John, v. 17.) I do not well see how we can prevent this from being tautology, unless we affix to the former of these words the meaning above suggested.

† Sectarists themselves, when in power, have been ready enough to apply the word *iniquity* in this sense, though for a bad purpose. This I have shown (p. 89 of the last volume), where I have placed this important word in capitals.

thrive by fomenting religious dissensions, what word could be more expressive or appropriate than either of the above? Thus the whole passage, instead of being unconnected, becomes remarkably consistent, beginning with "false prophets," and ending with what they must naturally introduce—an "iniquity of doctrine," and an "iniquity of worship."

I shall here submit a short comment, which may serve, I hope, to throw some new light on the whole of this difficult passage. "Beware," says our Lord, "of those among yourselves who will resemble the ancient false prophets, not only in assuming a ministry without commission, but also in not adhering to genuine and sound doctrine. They will seem to you meek and gentle; but I warn you that they are *ravening wolves*, who will rather devour and scatter the flock, than keep it together and feed it." St. Paul uses the same word in the same sense; for, addressing the assembled bishops of Asia, he prophetically tells them, "I know this, that, after my departing, shall *grievous wolves* enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts, xx. 29, 30.) St. Peter also couples the old and the new false prophets. "But there were," says he, "false prophets also among the people, even as *there shall be* false teachers among you, who privily shall bring in damnable heresies." (2 Pet. ii. 1.) Surely then it is a perilous thing to quit the apostolical faith, lest we should be led unawares into some such heresy as the Holy Spirit himself here pronounces to be damnable*. These false prophets were to be remarkable for continually crying out, "The Lord Jesus! The Lord Jesus!" It is not this, however, says our Lord, that will entitle them to heaven, but the doing "the will of my Father which is in heaven." And the will of God, in this particular case, must certainly be the UNITY of his church, that "there should be no *divisions* amongst us;" but that, as "we are called in *one* body" (not one hundred bodies) (Col. iii. 15), so we should serve Him "in *unity* of spirit." (Ephe. iv. 3.) Besides this, such persons will also make vast pretensions to what they call *gifts*, such as a volubility of tongue, retentive memory, &c.; and these they will even produce as amounting to "a *call* to preach the Gospel!!" Here our Lord seems to allude to some wicked persons, who, at the first, for the furtherance of the Gospel, might even be permitted to work miracles. This may well be supposed, since Judas, when sent, worked miracles, and Balaam prophecied. But if even real miraculous gifts, without obedience, cannot be pleaded at the last day, much less such pretended gifts as these false prophets can set up. Wherefore the Judge

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* A few verses are here omitted as not essential to the present argument. In those our Lord declares those false prophets to be "corrupt trees, which may be known by their fruits;" for "do men gather grapes of thorns, or figs of thistles?" and finally that they shall be "hewn down and cast into the fire." What fruits such prophets actually did bring forth in the bloody days of Oliver, are well known, and might serve to exemplify and illustrate our blessed Saviour's meaning, and this very awful denunciation!

himself fairly forewarns them, that He will not *know* them; that is, in Scripture language, He will not *approve* or *accept* them; (Gen. xviii. 19: Ps. i. 6: 1 Cor. viii. 3:) and He will profess unto them, I never *knew* you: depart from me, ye propagators of false doctrine, and promoters of schismatical worship!

This interpretation, severe as some persons may think it, will acquire credibility from the following passage of St. Paul to Timothy. "Shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from *iniquity*." (adikia.) (2 Tim. ii. 16, et seq.) Here then we have a pernicious error, or heresy, plainly specified, and the word *iniquity* so applied, as clearly to denote not only *that*, but heresies in general, which seems conclusive as to its proper sense in all such passages. These heresies, brought about or increased by vain babblings, may overthrow the faith of some, but they will not be able finally to shake the solid foundation of Christian verity. We have here also two of these "workers of iniquity" actually mentioned, and condemned by name, Hymeneus and Philetus. And it is further very remarkable, that the Apostle plainly alludes to Corah, Dathan, and Abiram, as the prototypes of their heresy; for as Moses said to Corah and his company, "To-morrow the Lord will show *who are his*, and who is holy." (Numb. xvi. 5.) St. Paul adopts the same expression; and "the foundation of God standeth sure, having this seal — *The Lord knoweth who are his.*" Hereby the Apostle insinuates, that, as the Lord protected Moses and Aaron against those first heretics, so he will protect his true Apostles against their successors; and these men, Hymeneus and Philetus, may be looked upon as affording examples of those who, according to St. Jude, have "perished in the *gainsaying* of Corah" (Jude, xi.); that is, through a contentious, disputatious, and refractory spirit, similar to his. Wherefore the Apostle adds his affectionate advice and exhortation, that men would renounce and give up such religious oppositions; "Let every one that nameth the name of Christ" — let all those who profess and call themselves Christians — "DEPART FROM INIQUITY."

Hence perhaps we may acquire a clearer insight than we seem to have at present, into an expression in the 2d chapter of the Second Epistle to the Thessalonians. St. Paul is there foretelling the appearance of "the Man of Sin and Son of Perdition," by which he undoubtedly means the Pope of Rome. By the way, this person is said to come, "with all deceivableness of *unrighteousness* (adikia, *false doctrine*) in them that have not the love of the *truth*." (v. 10.) And in v. 7 it is said, "For the mystery of *iniquity* (*anomia*) doth already work." But what is the mystery of iniquity? Bishop Warburton, to explain it, says, "Just so much was seen of the commencing event (the rise of Antichrist), as was sufficient to fix men's attention." (Serm. VIII. P. 262.) But what need was there for men's attention to be fixed? Besides, popery was not to appear

till he that *letted*, the Roman emperor, was taken out of the way; whereas the mystery of iniquity was then working, so that they cannot be the same. And indeed the bishop himself sufficiently refutes this notion, by concluding his discourse with an admirable argument from Dr. S. Clarke, who boldly rests the truth of all revealed religion on this foundation, that "there was not the smallest footstep of the papal power at the time of the Apostles; no precedent, no probability, nor means of conceiving that such a power could arise in the temple of God; and yet they described it with as much exactness as if the picture had been drawn after the event." The mystery of iniquity, therefore, seems much more likely to mean, that schismatical spirit which did then actually work, and work darkly and *mysteriously* too, for it was "*privily* to bring in damnable heresies;" so that, as St. John speaks of "many antichrists" (1 John, ii. 18), in which he must allude to the existing heresies or heretics, St. Paul seems to have comprised them all in this expressive title—"*the mystery of iniquity.*"

I have only now to perform a promise I made (Letter II. p. 217) of adverting once more to the following words of St. Peter: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. ii. 9.) Let us now examine the two principal words which are here contrasted. *The godly* is in the original *eusebeis*, which literally signifies those who *worship aright*, as Abel did; and *the unjust* is in the original *adikous*, which is the adjective formed from *adikia*, and must therefore mean those who are guilty of this crime called *adikia*, whatever it may be. *Adikia*, as we have seen, does indeed signify, in its primary sense, *injustice* or *unrighteousness;* so that *adikous*, if unconnected, might be properly translated *the unjust*; but we should attend to the context. I am far from wishing to dogmatise; but when we consider that this word *adikous* comes from a word which so often and so elegantly signifies "the sin of schism;" that it is contrasted with a word that means right-worshippers; and that it occurs in a chapter which is levelled throughout against those "false prophets," of whom our blessed Saviour so emphatically cautions us to "beware"—I cannot help suspecting, that by these *adikous*, thus reserved to be punished, those *in general** may be intended who obstinately refuse to enter into that church which God himself has appointed. The alleged extreme exactness and precision of scriptural expressions, is a circumstance that seems to favour the exposition I have here ventured to suggest. At least I thought it my duty to submit my suspicion, and the reasons for it, to those of whom I have professed myself "the true friend," that such as are competent amongst them may consider what is "the

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* I wish always to be understood to speak in *general* terms, as the Scriptures themselves speak. What good and worthy men there may be, or may have been, according to man's judgment, amongst the dissenters, as we know there are many bad ones who pass for churchmen—and whether the *administration* of the church, holy as it is in itself, may not be faulty and imperfect, &c. &c.—such questions are not the objects of our *present* investigation.

mind of the spirit" in this and the other passages which I have hitherto laid before them. Wherefore, whenever they meet together, and conjoin, though discordant in every thing besides, for the purpose of defending what they call "the Dissenting Interest," when no one dreams of attacking it, I beseech them strictly to examine whether they may not be defending a curse rather than a blessing, and whether they may not be found fighting against God rather than against man.

B. N. T.

*** These Letters will be suspended for a time. And the writer would be happy to collect, before he resumes his plan, whether it meets with the approbation of the true friends of Christianity; and whether he may hope to be favoured with the attention of those who are most interested in the result—his Dissenting Brethren.

ERRATUM.

Letter III. p. 329. l. 33, after "who are holy" add (v. 5.) "And he said unto the Lord, respect not thou their offering." (v. 15.)

SUPERSTITION OF CHARMS AND FORTUNE-TELLING.

To the Editor of the Antijacobin Review.

Sir;

AFTER the many fatal instances of delusion, which the public are frequently informed of, by the arts and frauds of persons who assume the profession of *fortune-telling*; one would think, that even the most credulous would be guarded against the deception. But there is such a desire in human nature (dissatisfied with present enjoyments) to pry into the bosom of futurity, that the hopes of future good overcome the dread of the foreknowledge of future evil; and many a fair lady is so conscious of her personal or mental accomplishments, that she is desirous of anticipating that happiness, which she doubts not awaits her in future matrimonial connexions. Minds so disposed, we may reasonably expect, the wilful and designing know how to flatter and betray; and the laws of our country have very wisely guarded (as far as in their power) the ignorant and unwary from these impositions, by inflicting a heavy punishment on the offender.

The practice of *charming away* bodily disorders, certainly does not come under this denomination; and those who practise this art would probably be much offended, by giving it the denomination of the "*Black Art.*" It is not credulity that is here required, but a strong faith; a faith that the cure will be effected by some supernatural means, different from those which the good providence of God, or, in other words, the Course of Nature, has ordinarily provided. I know that many worthy and good people have exercised this art, and are themselves satisfied, that the cure is effected only by the force of imagination, but the patient must believe it to be by the power of the charm.

How far it may be useful or proper to surrender our reason and

religion to such a guide as credulity, I must leave to their consideration, who seem to exalt it to that undeserved pre-eminence.

The Levitical law denounced the severest judgments against "the soul that turned after such as have familiar spirits, and after wizards: *I will even set my face against that soul, and will cut him off from his people.*" The same law also affords many instances of the like prohibitions; and though now annulled under the milder dispensation of the Gospel, seems to be in its consequences degratory to the honour of God, as admitting subordinate beings to share with him in the government of the world—a supposition which he declares himself extremely jealous of, "*I am, and there is none beside Me.*"

I have been led into these reflexions, by having lately heard that a ring made of money collected at the Sacrament was a charm, or amulet to cure fits. The clergy of our Established Church, I believe, are very far from giving any countenance to superstitious practices. A public proof indeed is given by some, who now consider it as "*too superstitious*" to bow at the *name* of *Jesus*; even when we are declaring our belief in his humiliation, his sufferings, and his exaltation; which act of reverence is called by a very worthy divine, "*the* very *ancient and devout usage of our Church.*" But a still further proof may be seen, in many congregations, where a very large majority of them sit during the time of prayer: if not following the example of the minister, at least unadmonished and unreproved by him, even where any trifling or accidental impropriеties or inadvertencies are publicly reprehended.

Guarded by such principles, I trust that no minister of our Church will be found knowingly and wilfully giving any encouragement to so superstitious a practice. That charms and divinations were so severely punished under the Mosaic Dispensation, we cannot wonder, when we consider the extreme proneness of the Jews to the sin of idolatry, and the natural tendency such practices would have to a belief in the agency of subordinate and intermediate spirits. But it seems to meet with no very favourable reception under the milder spirit of the Gospel; when the Jews, at least, were wholly detached from idolatry. At Paphos, Elymas the sorcerer withstood the preaching of the Apostles, and strove to turn away the Deputy from that faith, which he probably considered as incompatible, and destructive of those arts which he professed. And we are also informed, that at Ephesus, "when *the name of the* "*Lord Jesus was magnified, that many which used curious arts* "*brought their books together, and burned them before all men.*"

That St. Paul would give no encouragement to superstitious practices, I think may be inferred, from that earnest injunction which he gives to Timothy, then Bishop of Ephesus, and which, I suppose, may be considered as an Episcopal Canon: "*To refuse profane and old wives' fables*:" under which denomination, I think, charms and amulets may justly be classed. But had Timothy applied the money collected for "the *poor Saints at Jerusalem*" to such a purpose, St. Paul would probably have exclaimed, in the fervour of his zeal, as he did upon another occasion, "*What communion has light with darkness? What concord hath Christ with Belial?*" (1 Cor. ch. iv. v 7.)

S. F.

THE POET-LAUREAT'S ODE, AND THE NEWSMAN'S VERSES.

[Continued from P. 112 of this Volume.]

Another instance of this fault appears in the concluding lines of the poem.

> "Iberia turns the battle's tide,
> Resists the injurious tyrant's pride,
> While freely floating in the ambient sky
> Sacred to Freedom's cause their mingled ensigns fly."

According to the grammatical construction of this passage, the poet is speaking of the mingled ensigns of Spain and Buonaparte, and the latter surely cannot with propriety be represented as sacred to the cause of Freedom. The word *fly* is very equivocal in the present state of the Spanish armies. Ensigns may be said to fly in the air, but how can they fly in the sky, which is the region above the atmosphere that surrounds the earth, except carried there by Mr. Pye in one of his poetical flights? Here indeed he soars above the poet described by Horace, who, *Dum vitat humum, nubes et inania captat.*

But it must in candour be observed, that the following passage in the newsman's poem is not altogether free from the same defect:

> "England shall prosper, stem the adverse tide,
> And through succeeding ages cheerful glide."

For it is difficult to imagine how England can stem the tide, while she herself is gliding along. Although rigid and impartial criticism obliges me to notice these inaccuracies, to which the greatest genius is perhaps the most liable, I wish them to be considered as those trifling blemishes—

> *quas aut incuria fudit,*
> *Aut humana parum cavit natura;*

and as not derogating from the general merit of these admirable compositions.

In the happy art of uniting the adjective and substantive in the holy bands of matrimony, placing them side by side, and hand in hand, the excellence of these rival bards is nearly equal; as will appear from the following quotations.

> "But when, by native fences barr'd
> From billowy rage, the happier land,
> And rocky cliffs, for ever stand"— POET-LAUREAT.

> "The full-thronged city, and the humble vill'*,
> The burden'd river, and the gliding rill," NEWSMAN.

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* For *village*, per elisionem *vill'*.

To expatiate on the numerous beauties of these poems would, I fear, trespass too much on the limits of your Review; I shall therefore content myself with observing, that if Mr. Pye shows more of the sublimity of Homer, the Newsman approaches nearer to the correctness of Virgil; and this consolatory reflexion may be drawn, from an examination of the ingenious compositions to which I have called the attention of your readers—that if the Fates should unfortunately deprive us of our present poet-laureat, his place may be worthily supplied by the poetic newsman.

January 19th, 1809. BAVIUS.

LITERARY INTELLIGENCE.

MR. PARK's edition of Warton's History of English Poetry is in a state of great forwardness. The editor's plan is—not only to revise both text and notes, and free the extracts from the charge of inaccuracy to which they have hitherto been subjected, but also to supply a continuation in furtherance of Mr. Warton's plan.—The very copious annotations on Warton's History, by the late learned antiquary the Rev. George Ashby, together with various manuscript observations left by that acute critic Mr. Ritson, are in the hands of the present editor; and so far as the purposes of correction and illustration can be served, will be appended to the notes of Mr. Warton.

PRINTING, in one volume octavo, An Apology for the King's Supremacy, with Memoirs of the Supremacy of the Pope; showing its rise, progress, and results, in different ages and nations, so far as relates to civil affairs.—It is supposed to come from a personage of distinction in the Church, and is therefore expected with eager anxiety.

CORRESPONDENCE.

WE agree with Q in opinion of the pernicious tendency of the work to which he alludes; but any notice which we could take of it would rather tend to drag it from its present impotent obscurity, than to reform its incorrigible author and his few adherents.

THE *jeu d'esprit* on the Popish Bishop's Tour in Ireland is postponed till our next.

SEVERAL errors of the press occur in some of our late numbers, which affect both the grammar and the sense too palpably to be mistakes in the writing: we now hope to have our work more correctly printed.